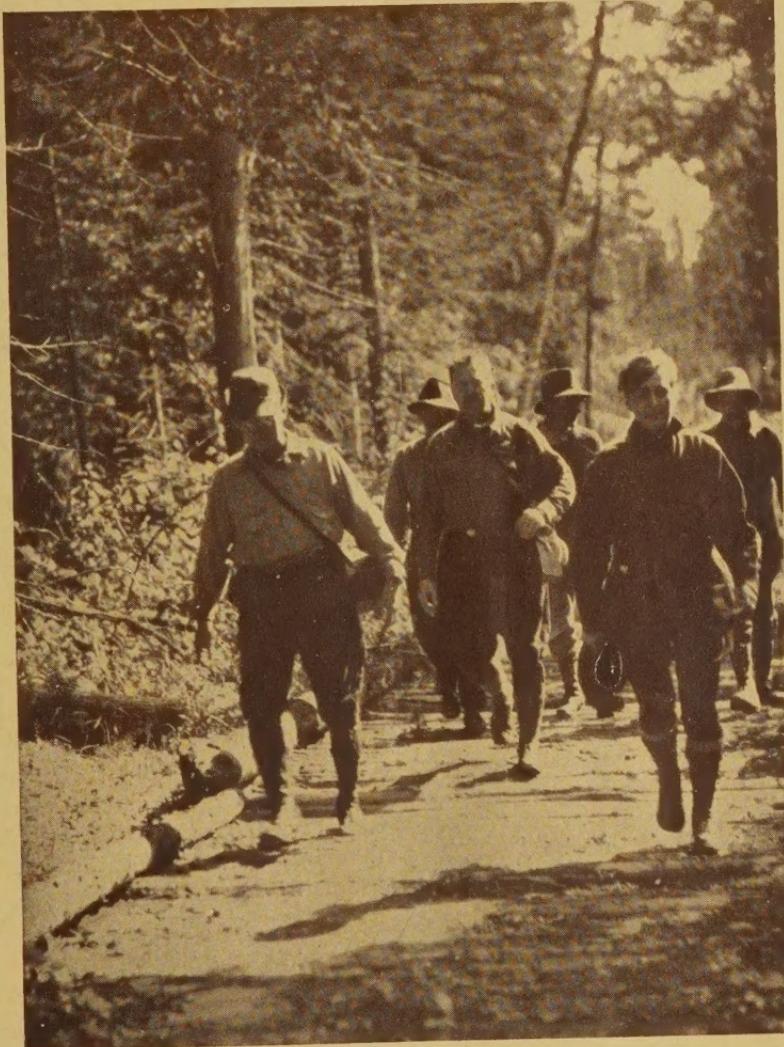


The EXPOSITOR

The Minister's Trade Journal



An Autumn 'twas that grew the more by reaping

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C O N T E N T S

October, 1930

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HOMILETICS—METHODS OF CHURCH WORK
CHURCH MANAGEMENT**

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The Expositor

The Journal of Parish Methods

A Church Organist's Call to Idealism

In Which The Component Parts Of The Church Service Must Perform Their Functions More Nobly

WILLIAM S. BAILEY

Courtesy of The American Organist

The purpose of music in church is not to entertain the congregation. It is constantly necessary to remind ourselves of this seemingly self-evident truth, which is so often tacitly denied. Every week, when the question of the selection of music for the next Sunday's service comes up, what is the point of view most commonly considered? What will please the congregation? What will people like? How many of the clergy ask choir-directors the more vital question, What will be appropriate for the service? The fact that in so many churches the choir occupies the center of attention, singing while facing the congregation, is largely responsible for the false estimate of so many people as to the true function of church music. The theatre is the place for entertainment.

The purpose, and the only legitimate purpose as I conceive it, of music in church, is as a means of worship, a means of communion. Not that we speak to God through music, but that He oftentimes touches the hearts of men through music. It is consistent with our opinion of Deity to suppose that He would use only the best: the musician acts as a minister of God, in this matter, and his responsibility is great.

In our efforts to reach an ideal conception of the true office of music in Christian worship, wherein the purpose of music would seem to be most faithfully carried out, let us consider the service of public worship as a single act or unit, just as a drama is a unit, or any other thing which must be done decently and in order. It is easy to see that the use of the fine arts therein would be a matter of supreme importance. It is said that art is the embodiment of beautiful thought in sensuous form. Now it is taken for granted that the thoughts and aspirations of the religious life are the most

elevated of which man is capable: and here in is the key to the fact that it was under the patronage of the church that all the art-forms were brought to their acme of perfection. It is an interesting fact in history that Christian art reached its apex during the time when the service of the Holy Communion was the chief act of public worship on every Sunday and other Holy Day; and that a rapid decline in creative art accompanied the neglect (and in some places the most complete disuse) of the service.

In considering the service as a definite act, then, or a unit, first we will find a suitable place for the rendition or performance of the same: and we will therefore enlist the aid of the sublime art of architecture; "Frozen music," as Schelling and Goethe speak of it. Behold the Gothic Cathedrals of Europe and those now building in New York and Washington, standing through the ages a constant witness to the Faith in outward form and decoration; involving the use of the sister arts, sculpture and painting. One instinctively makes an act of adoration in such a place, whether there is a service going on or no.

And in the use of literature in the service of religion there is produced the Bible, which stands at the head of the list in any language into which it may be translated, by reason as much of formal structure as of sublimity of thought-content; also the great liturgies of the various branches of the church, embracing as they do so much quotation and arrangement of the Scripture in teaching the truths of religion throughout the Christian Year, and the wonderfully inspired and inspiring prayers which have been handed down to us through the ages. Other forms of literature might be cited, but would be beyond our present range.

Seeing then that all the arts may become

channels of communication with the Divine Life, when rightly used, and faithfully, it is not surprising to find the art of music occupying an appropriately prominent place in our ideal service: music being commonly admitted to be the very noblest of the arts. We must, of course, be careful not to over-emphasize the value of this art in worship, as if without music worship were impossible. We could worship God without a building to do it in, but under ordinary circumstances we would hardly consider this an adequate reason for not erecting as beautiful a church as possible. We could worship God without statuary, without paintings, and without stained-glass windows; yet all these things have their proper, though subordinate, function as means of worship: as helps to inspiration.

The early Christian hymns and canticles were sung without accompaniment, partly because of the persecutions during the first centuries, and the difficulty of having instruments in the meeting places, but mainly because of the association in the minds of the early Christians of instrumental music with the more or less obscene rites of pagan worship; and from the Greek or Eastern branch of the church, today, instruments are still barred.

Our own modern musical development follows the progress of the Western or Roman branch of the church, and we find that from the Fifth Century on, the organ an instrument of pipes, mechanically blown has been the chief instrument for the accompanying of public worship, although the use of other instruments is not forbidden. When in the Sixteenth Century instruments were liberated from their hitherto subordinate task or furnishing a mere accompaniment to the voices, it was in St. Mark's, Venice, that instrumental music as a distinct branch of the art was born.

And now the thought occurs that the preludes and postludes which are usually in the form of organ solos are to be considered as having a true and lawful place, not before and after, but in the service. In other words, our ideal service properly begins with the first note of the prelude, which is played as part of the great act of worship! and the service is not over until the organist leaves the console.

There is no reason why the prelude should always be of the soft and sickly kind. Such things do not induce the mood for worship, but rather quite the reverse.

There is no reason why the postlude should be always loud and noisy, "blowing the people out of church," as one organist friend of mine calls it. The custom of starting a noisy gabble of gossip immediately after the benediction is being discontinued in the centers of civilization; the people are coming more and more to see the real benefit of arriving in time for the prelude, and remaining seated while a suitable postlude should be chosen with the idea of reflecting the spirit of the service which comes between.

Then there is the organ recital in church, which I like to look upon as a distinctly religious function. The versatility of the instrument is demonstrated, of course, but this is not the chief reason for the recital. The virtuosity of the performer is displayed, but this is not the real purpose of the recital any more than the display of rhetorical power in the case of an eloquent sermon. These are but means to a greater and a higher end, namely the delivery of the message. Dim lighting and silence are the ideal conditions for the organ recital. To permit clapping of the hands in applause is to spoil the effect of the music and make of the church a music hall.

As sculpture and painting are combined with architecture, so do we find literature and music combined together in the following parts of our ideal service:

First, in the intoning of the prayers. The practice of intoning the prayers which obtains in the larger part of the Christian Church — including the Greek, the Roman, and an increasing number of the Anglican — proceeds from the idea that we should address God in a somewhat different tone of voice from that used in ordinary human intercourse. The intonations follow the natural inflections of the voice, as any pure recitative must, adding a touch of solemnity and impressiveness which mere reading, however elocutional, or mere extemporeaneous prayer is powerless to impart. The size of the large churches and cathedrals furnishes another good reason for intoning, since the carrying power of the singing voice is greater than that of the speaking.

Second, we have the Psalter. Christian music like the Christian religion itself is of Hebraic origin; and the church took over bodily the official hymnal of the earlier dispensation. These have been sung antiphonally, following the ancient traditional manner, since the Second Century A.D.

(Continued on page 100)

The Watchman

THE REV. MARCUS L. BACH

Spiritual Therapeutics

"Spiritually my people are sick, and I am ready to place their souls into better hands before they perish in mine."

With these words the Reverend Hardee Gravatt had abandoned his pulpit.

"For five years," he reflected earnestly, "I have ministered and worked as best I know how. I have preached and prayed. I have sought to regulate my dealings by a high estimate of the people with whom I have labored and the God whom I have attempted to serve. Yet, in the face of all this, I sense an ever-increasing disposition on their part to reject whatever I say or do."

Nothing is quite so lamentable as to have a young man "put off the cloth" because of the passivity of the age to his zeal. And although Hardee Gravatt was severely censured and disesteemed by the committee before which he appeared, I was inclined to sympathize deeply with him. Introspection had reminded me of occasions in my ministry when the maddening apathy of my flock and my inability to re-kindle any spiritual fervor had almost swept *my* calling from my life. The peril of apostasy, the apparent necessity of conforming to secular enterprise, the invasion of worldliness into the church, the weakened pulse of religion had, at intervals, made me wonder whether I could conscientiously continue in the profession. Somehow I knew how Gravatt felt.

We invited him and his young wife to our home for dinner after the committee meeting and there, in keeping with an arrangement, we were joined by the Watchman.

Only occasionally do we ministers mingle with unaffected humility. Only occasionally are there moments that pass too swiftly — moments in which the Christ is so dreadfully near to us! Moments in which we cast off all restraint, in which we *feel* that God is love, and forget there is a world . . .

There is no abundant justification, in my reasoning, for our simple meal being blest with such divine fellowship, but, actually, it was so endued throughout. From the first word of blessing at the table until the Watchman, Gravatt and I repaired to the lawn there was almost perfect communication, I felt, between human hearts.

"You've been good to us, asking us out here tonight," said Hardee as we came to the

dimly lighted arbor. "Really, my wife and I have spent some terrible hours lately over this thing."

"Undoubtedly," I admitted, motioning my guests to the rustic willow chairs. "You know, my friend," I said, addressing the Watchman, "I cannot condemn Mr. Gravatt for his action."

He acquiesced with a nod of his white head. Then he lifted his eyes to the great galaxy of stars in the heavens as though wishing to acclimate himself to our little nook.

"Men of thirty," he replied, "have hearts that are easily agonized. It seems their own goodness intensifies their difficulties . . . But tell me, sir, what is distressing you most in your ministry?"

Gravatt was quick to respond, "Between us, it is this: the remedies I have been administering to combat spiritual ills have seemed at best experimental and ineffective. What I have been preaching about Jesus has not seemed to work in the lives of my congregation. Very often, I must confess it, very often it has failed to touch the surface of my own lesion. In view of these things I feel I have no place in the pulpit."

"I wonder if we sometimes make the mistake of expecting too much of our ministry," I ventured. "Or perhaps we measure our success or failure purely by appearances."

"That has occurred to me," the young man replied, "but it is pathetic to think we could ever expect too much in the service of God. Haven't we a right to look for great things in a religion so fraught with the miraculous? Shouldn't the faith that once raised the dead at least make men virtuous today? It seems so to me. Why not? What has happened?"

"A year ago," said the Watchman after we had been silent for a time, "a year ago a young physician's sweetheart fell victim to the dreaded disease, cancer. No visitation could have been quite so pitiful for her although she was unaware of the nature of her affliction at the time. No case could possibly have held more bitterness for him. You can imagine his unspoken horror at the discovery of this malignant growth. You can sense the anguish that dogged his every hour from that moment on. The person for whom he would have discountenanced his very life was

afflicted with a disease against which he was powerless.

"With it he was called upon to exercise every caution, every ounce of fortitude to hide the racking truth from her. But once out of her presence he gave way to the torment of this inevitable doom. He became the victim of a brutal load, gasping with fatigue, the carrier of an invisible burden. He consulted every friend in his profession and sought the advice of specialists to no avail. What they could tell him he already knew: cancer crept steadily to a fatal termination."

The Watchman leaned forward in his willow chair.

"But men who labor for a thing they love know no defeat!" he continued. "John plunged into the premise of the enemy against which he fought. He wondered where and why this disease evolved. He wondered how it could continue to defy the mind and talent of man. He vowed that if there were any remedy anywhere he would find it . . .

"Then, one day he came upon the theory of a noted physicist: the theory that a cancerous growth could be combated by the application of certain cosmic radiations to the part diseased! In this stupendous explanation he also discovered a plausible reason for the prominence of cancer in the present age. The scientist set forth the argument that our planet is passing through a region where these cosmic rays are less intense than formerly. Our bodies are suffering in view of this changed environment. Hence, cancer is spreading because of the scarcity of counteracting penetrations. We find ourselves, at present, in a position where invisible health-imparting rays are infrequent!

"If enough of these cosmic radiations could be assembled and concentrated upon the abnormal growth, they would have a

therapeutic and ionizing effect. If sufficient penetrations could pierce into the cancerous infection new cells could be built up! This was the theory . . . John reading it in his room, thanked God for it impulsively. He was convinced — something seemed to tell him — that his loved one could be saved. The hypothesis had lent his hopes new impetus."

The Watchman paused.

"Friends, I feel there is this application: religiously we are passing through a region where the radiations of the Holy Spirit are lessened or deflected, at least, by some disregard of the age itself. We are either at a point in our environment which is a cyclic repetition of some previous age of neglect, or one at which we have never been before. It is apparent that spiritual rays fail to penetrate into the souls of men. There is a cancerous abnormality eating into the heart of our religious life. And *there is no remedy save a concentration of the Spirit's radiations*. But, who shall amass these invisible rays? Who shall apply them to the parts diseased unless it be you who love the afflicted most?"

Who love the afflicted most . . . In the old arbor behind our home we three prayed that night. Soft, whispered prayers they were, but surely He who once had kinship with the out-of-doors inclined His ear to them. Whispered prayers and silence! The rising moon, full and aureate, was lighting up our little nook. Hardee Gravatt moved within the shadows to press the Watchman's hand.

"I am going back to my pulpit if they will let me," he said. "I really thought I had been zealous, but the radiations of the Spirit in my life have been all too few. I am going back to practice what I've overlooked before — spiritual therapeutics."

Making A Preacher

THE REV. A. H. WEBB

The practice of preaching is one of the oldest known to men. We see the preacher's majestic figure and hear his steady tramp, tramp through the pages of history from the first of the Hebrew Prophets down to the present time. In fact if we cared to investigate, I presume that we would find every religion having its prophets as well as its

priests. There is no movement in which the hearts of men must be enlisted, but requires the man who by public discourse can inspire action favorable to the movement.

Since the Christian Ministry is the outstanding example of preaching today, it is our purpose to discuss the fundamental things which make for a successful career in

that high calling. But what constitutes success in the Ministry? Here we can have divers answers. But I believe the following is as satisfactory an answer as we may be likely to get. *The man who can impress his message on a large number of his fellows is, according to present day standards, called a successful preacher.* Of course there are those who believe that the successful minister is one who is pastor of a large church and the recipient of a liberal salary, also who can retain his place over a long period of time. However, the above blessings may accompany a successful career in the ministry, yet they are not in themselves the sole proof of success.

According to that standard the Apostle Paul would be counted anything but a success. Yet no Christian Minister has so widely influenced the thinking and the lives of men as he has done. While on the other hand there are those who say we cannot measure the success of a man's ministerial career, that often

the most obscure and humble preachers are truly the most successful. This may be true, but however worthy these brethren may be, we do not find many of their names written in "Who's Who," or very high on the pages of church history. Hence the first definition still impresses me; the wider the influence of a man's message the greater is his success.

But what are the characteristics and conditions which contribute largely to the preacher's success? I will mention first a few things which I believe to be secondary in their importance: the preacher's personal appearance, the school in which he was educated, his early home training, his manner of delivery, the location of his work, his personal habits, his disposition and temperament, and the organization of the denomination to which he belongs. I mean by that is it democratic or episcopal? The reader may be surprised that I have classified the above traits and facts as secondary. I have done so because everything mentioned can be changed, modified, or their influence overcome.

There are four outstanding things which must be true of every preacher who expects

to rise above mediocrity in his calling. If even one of these be absent his chance for even moderate success is sadly crippled.

I mean character, intellectual power, a large capacity for personal sympathy, and a living experience of God in Christ.

1. Strength of Character

The first is character and when I say character I mean much. I mean first goodness and purity. A preacher must be a good man and must keep himself "unspotted from the world." There are no doubt a few evil men in the ministry, but the exposure of a preacher in iniquity is still headline news, it is not common.

The prophet of God can least of all afford to be deficient here. For moral culpability closes the channel of all spiritual and moral power. The Psalmist clearly says, "Who shall ascend into the hill of the Lord, and who can stand in his Holy Place? He that hath clean hands and a pure heart . . ."

And next is strength of character or in Christ the ability to possess one's own soul. He will find numerous individuals who are willing to do his thinking for him. Yea! who even think it to be their sacred right to do it. The denominational politician or faction leader is adept at this sort of business and prospers only when men will allow him to think and decide for them. Another and even a more powerful force is that of a short-sighted ruling element within the congregation itself. It may be an official board or it may be just a clique or faction who can control the financial side of the church life. Often an element of this nature will persist in projecting its own backslidden condition and spiritual deadness into the preacher's message. It requires strength and manhood to be God's Spokesman under such conditions. Intellectual and spiritual honesty may exact a fearful price. In fact it has been honesty which has given Christianity its martyrs. Benjamin Franklin was once offered some questionable advertising at a high price. He deferred decision until the following morning and gave this answer: "I supped last evening on a loaf of bread and a glass of cold water and relished the

There are four outstanding things which must be true of every preacher who expects to rise above mediocrity in his calling. If even one of these be absent his chance for even moderate success is sadly crippled.

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meal. I slept upon the floor covered by a piece of carpet and rested well. This morning I breakfasted on what was left of the loaf. Gentlemen, I don't need your advertising." God's prophet must possess his own soul and must not allow for a moment the power of money, or any other earthly consideration, to determine his message.

2. Intellectual Ability

The second element is that of intellectual ability. He must be able to think accurately and clearly, and should be able to think profoundly. To say it in fewer words the preacher must be educated. Of course it does not follow that he *must* be a man of the schools. He may educate himself outside of the schools, but such, to say the least, is exceptional. Great teachers can influence tremendously a man's ability to think.

Yet there is another truth which is rarely mentioned, and that is a man's willingness to grapple with great thoughts and to face great problems. Great thinking makes men great. All great men, as far as I know, stand out in history alongside of some great idea. John Calvin's idea was the Sovereignty of God. Wesley's was the Freedom of the will. Martin Luther's was Justification by faith alone. Thomas Jefferson's consuming passion was the rights of man. A recent biographer of Lincoln once said that the former president was an Illinois backwoods politician and never rose above it. That Lincoln was a backwoods politician was true, but when he began to think on preserving the Union he became a great man. Disraeli was a Jew in English politics, but when the Jew began to think in terms of the British Empire he became one of the greatest statesmen of Modern times. Does religion offer a field for big thinking today? I believe a preacher's mentality can be pretty nearly measured by the mastery which he has of the great ideas of his religion and his willingness to grapple with those ideas.

3. Capacity for Personal Sympathy

The third fundamental element in making a preacher is a large capacity for personal sympathy. A man may have a character free from fault and honesty as deeply imbedded as the Rock of Gibraltar, but if he has not abiding love for men nor a deep personal sympathy for them they will turn away from him as soon as they find it out, and they will soon find it out. And the

sympathy must be personal. A general love for the race will not suffice. We must extend our loving interest to each individual even with his own weaknesses and problems. Also a preacher may have the mind of an Aristotle, but without sympathy he is cold and repellent. This truth was brought to me very vividly several years ago by my teacher, Dr. C. S. Gardner, in class. He said, "Brethren, before many of you become powerful preachers, your hearts will have to be wrung, twisted, and broken until they bleed. You have not yet learned to sympathize with a suffering world." I am suspecting that other members of the class are remembering those words in these days.

4. A Living Experience of God

The last, and without which all that has been said would be worthless, is, the preacher must have a living experience of God. The Hebrew Prophet was God-conscious and passionately jealous for his honor. The preacher likewise must be Christ conscious and unselfishly abandoned to the work of His Kingdom. The power of a man's preaching is determined by the reality of his experiences of Christ. Dull and dead sermons indicate beyond the shadow of a doubt that the preacher has allowed the channel to become clogged, through which alone must come the only life giving energy which will give him power. A man may be of only moderate intellectual ability, yet the inspiring presence of Christ can enable him to soar to lofty heights. There is no reason why every preacher should not be great. If he is God-called and God-led, the supply of power is unlimited. An English author recently wrote a book entitled "The Spiritual Genius of St. Paul." He takes the position that Paul's intellectual capacity and as a matter of fact the power of his whole being, was multiplied many times by his living experience of Christ at the time of conversion. Roger Babson said, not long ago, that he had both interviewed and corresponded with four thousand American leaders in industry and in other lines of endeavor. This question was asked each one of them, "What influence, if any, has religion had on your business success?" He said that all with the exception of a mere handful, replied that the inspiration of religion was the secret of their success. So Mr. Babson goes on to say, "Though religion may not always make men good, it does make them strong."

EDITORIAL

"And Eat Beans!"

IT doesn't take much moisture to ruin a valuable pipe organ. But I'm not now thinking about pipe organs in particular. Rather my thoughts turn to advertising, to be specific, just one advertisement.

Coming down to the office this morning and having thoughtlessly left reading matter it home, my eyes roamed from one car-card to another. Advertising is always interesting. Right across from where I sat, and just above the heads of the "strap-hangers," my eye was drawn by what appeared to be a rather distinctive piece of car-card advertising. Well, it should have been, for it was none other than these more or less well known United States of ours, calling for men to enlist in its army.

The physical layout was well done. Four, possibly five colors had been used in a most attractive way. At the center top appeared the words, "Choose Your Field of Service." Radiating fan-wise, and behind the national emblem, were various fields of service hinted at in lighter tint, indicating pictorially, a few of the diversified fields into which you, were you interested in possible enlistment, might go. Across the bottom of the card the appeal, "Enlist In the U. S. Army."

There has been so much of wild idea and rendition back of such advertising, that it at once appealed to me as far above the average enlistment copy. It was dignified. It was well thought out and executed. All in all, were I among its possible prospects, I rather think that that type of appeal would find me home sooner than most enlistment copy.

A perfect piece of advertising! Yet, as my eye carried through the last line, the appeal, the heart and soul of the card, "Enlist In the U. S. Army," it carried even farther into a line, roughly pencilled, "And eat beans!" Pencilled probably, by some former soldier, at least by one who felt he had ample reason to be heard by the car-riding public. "Enlist in the U. S. Army," I read, and then continued into the subtended comment, "And eat beans."

There is nothing inherently wrong in eating beans, if they have been come by honestly. Not at all. For them who like to eat beans I have no word against their fullest indulgence of their taste, but as for me and for many who have lesser taste for the delicacy, and though there be greater and more worthy reasons for keeping out of the army, that "and eat beans" came as a startling and grotesque anti-climax and I found myself indulging in mental portrayal far from that anticipated and sought by the writer of that ad copy.

It doesn't take much moisture to ruin a valuable pipe organ. It doesn't take much bluing to overcolor the entire tub. It doesn't take more than one weak link to make the chain worthless. It doesn't take much in the way of incongruity, insincerity, indifference, inconsistency, to defeat, utterly defeat and put to ridicule the publicity of even *one whose army is in need of enlistments.*



Back Fer Rope

AT twenty minutes of eight, that clear August evening, the six of us finally found the opening, tied a rope to a well-rooted stump on the surface, dropped the loose end into the hole and with lanterns for each, each in his turn swung free of the jagged outline of the opening and with varying degrees of "hot-hand," dropped quietly down into the thick black below.

Following a twisting and rough passage-way we crawled and slid to a lower and possibly a darker level, where the lights of the lanterns were fairly pressed back to their sources by a dark not found above ground level. Single file, with the youthful "cavin'" guide in the lead, we set out into an unknown whose invitation on the surface had been irresistible.

Solid and tremendous mounds of ancient onyx were scaled and slid over. Narrowing confines of needle-pointed formations forced us frequently to our abused knees, if not

prone, to "caterpillar" by half inches through "squeezes" which a reasoning mind would declare impassable. The heavy one of the party, by some unknown means of self-compaction, having successfully navigated each succeeding "crawl hole" and having proven the dependability of the various ropes, left us lesser mortals no greater excuse for turning back than timidity and a surprising amount of natural timidity was quieted by some of us who had happened into the cave country from points where man moves upon the earth's surface and that in an erect position. We followed.

We followed through pinching shafts of onyx which had grown pillar-like, as though supporting the carved ceiling somewhere up there in the dark above us. We followed through torturous twists and bends, where virgin formations reached out from the walls as well as the roof and floor, to snatch unasked pieces of clothing and epidermis, alike. We followed, inch by inch, at times pulling with solid though scant fingerhold and pushing against little protuberances over which our toes dragged deliberately. Our course took us up where climbs were necessary, where each in turn helped the one ahead to get over the top and then turned to help the one following. Our course took us down over dampened slides of onyx which generally brought us to the end of a precipitous incline with sudden and often startling abruptness. At one point, after the party had safely climbed out of a narrow crevasse onto a fairly level, if low ceilinged, crawl-way, the guide, on hands and knees, as were we all, suddenly suggested that here was a fit place to tarry a bit before attempting the unknown ahead.

There was a slightly nobby cap to a tremendous "mountain" of onyx, over which our way must be made were we to reach the end of this particular passage. The top sloped off suddenly and as the guide inched ahead cautiously and turned the electric beam of his cave lantern down over the drop, his one remark was, "Cain't see the bottum. Gotta go back fer more rope."

While we sat in various huddled shapes there in the semi-dark, dropping our heads to keep them from being hurt by the sharp formations which crowded down, "Shorty" who knew caves, if not this particular one, retraced the long way we had come, left the cave and in an incredibly short time was back with a hundred-foot coil of hempen rope. Fastening it securely about him he said, "I'll go ahead to see what it all looks like. Lower away slowly and stop if I call."

So we lowered away slowly and slowly the light of his lamp dimmed as we played out more rope. Finally, although we could not see the onyx way over which he had gone, we could see a little pin-prick in the dark below, made by Shorty's lantern. His call that we should follow was the sign for the unseen and unseeing caravan to move on and after pulling the rope up and seeing that it was securely fastened under the arms of the little lady whose thorough enjoyment of such experiences doubly enhances my own, we lowered her to the crevasse-backed ledge on which Shorty stood, tied the rope to a monster stalagmite and in turn slid and crept down along the rope until we too were with the others far below the earth's surface.

So it went, clear to the end, where the strenuous passage took a break for the surface and finally pinched off further progress, the formations growing in such size and abundance as to form a barrier around which we were not able to pass.

The return over the long winding way was just as thrilling. Marvels of nature we had failed to note on the outbound trip, we stopped and admired on the return. Frequently, though never with greater evidence, am I convinced that when Nature strikes her chord on all four strings, the harmony approaches the divine. Eventually, after almost four hours had flashed by, we stood on the surface, with weird shadows thrown by the lamps, and looked down into the rugged maw from which we had just emerged.

It was a new experience, one I would not have missed, one I hope to have again. We came away from that marvelous underground gallery of art, deeply impressed by what

time and a power, not man's, can and does do to show man his fleeting feebleness. I still hear Shorty's voice coming out of the darkness as he said, "Cain't see bottum. Gotta go back fer more rope," and I wonder if you and I don't frequently miss the larger joys of our experience by fear of an unknown dark and disinclination to go back for more rope.

QmQ

Competitive Cavin'

FIVE years ago we hurried through that marvelous country, stopping for little more than food and fuel. A hundred miles out of Cave City, or so, we began to note, with increasing interest, cave advertisements which littered the highway. It was not so much the signs which interested us as the point of view of the advertiser. Competitive signs were so increasingly hot, as we neared the cave section, they fairly sizzled. Each sign was so vehement in denouncing the other caves and cave owners, so blatant and bumptious in claiming for itself supreme and almost terrifying superlative qualities, that we four came to the conclusion that the cave most in *need* of superlative features was the one shouting the longest and the loudest about the indescribable charms it contained, not boasted by any other cave in the section, not to say world. The cheapest car or the most dilapidated contraption is always the one making the most noise.

I take it that it is but a small proportion of those tourists who set out to see Mammoth Cave, who know that the Mammoth Cave territory is a literal maze of caves. Yet there are dozens of them, many extensive. The average tourist, new to that part of the country, as soon as he gets within the hundred-mile limit, is confronted with the most unethical and deliberately deceiving type of advertising he or anyone else will ever see, misleading, deliberately-falsifying, ever-confusing ads. The wayfarer's eye is snatched from the road by a huge sign-board on which a tremendous word **MAMMOTH** appears. Directions are given which help one to find the cave. Possibly the driver failed to see the rest of the cave name, printed in small letters with the obvious purpose of making the reader think he was headed toward the real and only Mammoth, the Mammoth he set out across a dozen states to see. At another place the tourist is told of a new (and purloined) entrance to Mammoth but is not told that the courts have settled once and for all just how much or how little one will see of Mammoth, should the signs snare him and his entrance-fee fall into the till of a cave which deliberately tries to waylay Mammoth-bound traffic and toll. Thousands of visitors come away from Kentucky, disappointed in what they *thought* was Mammoth Cave, which they had crossed the continent to see, never knowing that they were the innocent dupes of a type of advertising slander, backbite, perjury and trickery which the state of Kentucky should outlaw with as little waste motion as possible. Many have started for Mammoth but never reached it. These facts have recently impressed themselves upon my mind, by the assuring route of experience.

There are two kinds of caves in Kentucky. Into one of those two classes all caves fall. There are the living caves and the dead caves. Strictly speaking, Mammoth Cave is a dead cave. So are practically all those in the immediate vicinity of Mammoth. By *dead* cave, I mean one where the water no longer seeps through over head, where the deposits are no longer being built up in a one-time glorious disarray of grandeur and color, where the floor of the cave is dry and deep in the dust of eons of time, where also tons of fallen rock lie strewn where they fell with tremors which convulsed the earth, in times never known by man. The *live* cave is a living thing in reality and in decided contrast. Water, mineral-laden drops, still fall and in the falling build down and build up, stalactites and stalagmites in grotesqueness of form undreamed of and in colors not earthly.

One goes into that section to see Mammoth. By all means see Mammoth, if for no other reason than that it is Mammoth. One of the seven wonders it still remains. See Mammoth for its overwhelming spread, its endless reaches out into a blackness incomprehensible.

Having seen Mammoth you have seen all any cave in that section can offer with the trifling exception of an occasional formation, to which a fantastic name has been given. If ever you challenged advertising, do it in the Cave section of Kentucky.

See Mammoth as one type of cave. Then see a living cave, as different from a dead cave as day is from night. See a cave where nature has been prodigal with unbelievable beauty and color and sweep. As Mammoth overwhelms with its size, so Diamond Cavern overwhelms with its glorious formations and leaves the beholder silenced in awe and reverence, or should.

This living cave nestles snugly back in the inviting hills, about two miles out of Glasgow Junction, Kentucky. Here is the only cave in that entire reach of cave-land which can boast of living and growing formations along its entire length of almost three-quarters of a mile. Well has it been called by world renowned geologists, "Kentucky's Most Beautiful Cavern." Concrete steps, gravel walks, high-tension flood lights, twenty feet from your parked car, it is not only the realized dream of all cave men, it is the most accessible of them all. It stands in notable and most obvious contrast to all the other caves of that wonderland of caves.

But, I didn't intend to show how proper cave advertising should be worded, after having mildly protested the type of advertising common in that country. I simply wanted to insure for you who travel those delightful ways, all to which a trip into Kentucky entitles you and to help you avoid the pitfalls of such advertising of caves as you will find down there.

Advertising, proper advertising, is a worthy means for you rightly to employ in the building up of your business, be it cave or church. You can make no greater or more fatal error in your parish work and activity than to go on the presumption that to rise above your fellows you must stand on their prostrate forms. A minister never yet reached an objective, by trying to stab another minister, his program or his parish. If you can say no good of a fellow pastor, say nothing and you will earn more than the inevitable disgust and mistrust which must follow in the wake of such a program.



The Man in the Tower

CLEVELAND is no longer ashamed of its railway approach. You who turn your way in our direction are no longer dropped in the civic alley and come in through an untidy back door, for upon the southwest corner of the Public Square the seven-hundred-foot tower of the new Terminal Depot raises, tardily, its proud head. Along sub-street levels tremendously powerful electric giants wheel their loads of human freight by day and night. For the better part of twenty miles, extending to the east and west, the rail approach is electrified. Like man's circulatory system, there run from the heart of the new depot arterial cables which branch out, sub and resubdivide until every light, every semaphore, every switch, everything along this stretch of track is directly operated from the heart or signal tower in the depot.

By special concession, he had been permitted to enter the tower, to see "the wheels go round." He came into the *Expositor* office saying, "I have just come from the most intensely interesting place in Cleveland" and from his description I would accede to his claim.

The number of switches, the number of fuses, the mileage of wires and all such detail, descriptive of the place of his visit, I would not attempt to repeat. They are almost beyond comprehension. On the wall of the operating room in minute and accurate detail has been placed a reproduction of the tracks and switches and lights from one end of the electrified trackage to the other. No incoming train may enter upon that track without its progress being indicated upon the model. The modern switchman has but to note the progress of the train on the chart or scale plan and direct it as he would have it go. Should a light along that

twenty miles of track go out, that fact is indicated, electrically, and the operator can go to the thousands upon thousands of fuses and with no hesitancy be able to pick out, from among its almost countless fellows, the defective fuse.

One of the impressive features of the whole layout, that is, impressive to me, is the fact that here in this room stand men who can view not in excess of a short mile of the track, and yet, knowing what is transpiring every foot of the way to the two extremities of the section under their control. Were that not so, what dire calamity would transpire and that with endless frequency along that track is far from a happy subject for contemplation. As it is, dozens of daily trains come and go, smoothly, uninterruptedly, safely, in and out of the new terminal, the passengers deep in comfort, possibly admiring the new facility, yet rarely thoughtful of the hand that controls in the tower and the eye that seeing all is mindful of their welfare.

As Paul sat here in the office and voiced his amazement at the intricacy and yet simplicity of the modern terminal equipment, I saw the pastor in his watchtower, him upon whom countless mortals are dependent for safe transportation to parts afar, he who can see so little of the track and yet must know just what is transpiring every foot of the way and I was moved with the contemplation of that responsibility which is his. May he be no less alert than the towerman. May he read his signals aright. May his unseen and oftentimes unappreciated attention to details keep the through tracks clear.

Church Building

WILLIAM E. FOSTER, CHURCH ARCHITECT

Church Organs

The use of the organ as an aid to worship is a custom of great antiquity. St. Aldhelm is supposed to have erected an organ at Malmesbury, where he was abbot from 680 to 705. We still have a description written by him, of this organ, in which he tells us that the workmen ornamented the front pipes with gilding. This is very interesting, as it shows us that even at that distant period organs were used as decorative features in church buildings. Not only were the organ pipes decorated but the wooden organ cases as well. It became the custom to lavish beautiful carving and color on the wood cases and much attention was given to the design and arrangement of the display pipes. In fact the organ was often the most beautiful thing in the church, except the altar and reredos, but like all things of beauty, organs were distrusted by the Puritans. Objections to their use were strongly urged by the more puritanical reformers. In February, 1562, among articles discussed by the Geneva element in the Lower House of Convocation, was one calling for the removal of organs. The organs were only saved by a majority of one vote. In 1644 ordinances of the Lords and Commons called for the removal and defacement of all organs and cases and that none should ever after be set up in their places. Nevertheless some escaped destruction.

After the Restoration, organs once more came into their own, but as Englishmen had lost the art of organ making, French and German craftsmen had to supply the demand, until Englishmen had once more acquired the necessary skill.

Since their restoration organs have become an

even more important part of church interiors. Upon the organ depends much of the beauty and effectiveness of the service as well as the appearance of the church.

There can be little doubt that music stirs the depth of the soul in a way that nothing else can. It seems to reach our subconscious mind and awaken there emotions that struggle vainly to be expressed in conscious thoughts. We sense the beauty, the mystery and the meaning of organ music but words fail us when we attempt to convey our emotions to others.

Organ cases also have come into their own once more. Many of our modern organs have cases as beautiful as at any period in history, but some are only a mass of meaningless pipes. The day is passing when organs faced with a great display of false pipes will cover the whole rear wall of the chancel. Organs in this position dominate the whole architectural and worshipful effect of the interior. It is much better to have the organ at the side of the chancel, leaving the rear wall free for a beautiful window and altar or communion table. As organs disappear from the rear chancel wall, choirs that at one time were massed in front of them will also be withdrawn to the sides. This is a development to be hoped for as it will lend dignity to the service. A choir filling the rear of the chancel and dominated by a huge display of massive organ pipes, puts the minister at a disadvantage. He must have a powerful personality to hold the attention of his congregation, when twenty or more restless choristers are massed behind him in full sight for his listeners. The constant little movements the arranging of music and the whispering,

that cannot be eliminated entirely, even from the best choirs, are sure to draw the attention of the congregation away from his sermon or to detract from the solemnity of the service.

Display pipes have been criticized by some as false and untrue because few if any are speaking pipes, a speaking pipe is one that is actually a part of the organ, however it is so generally understood by most people, that false pipes are not speaking pipes, that few, if any, are misled by their use as decorative motives.

The cost of organs is somewhat increased if speaking pipes are used in visable positions. As this arrangement causes certain changes in the standard organ construction.

Some twenty years ago a large Cleveland church was designed by a nationally known architect. The organ and choir were placed at the rear of the chancel, as was often done at that time. This church is now having the same architect redesign the chancel. The choir and organ will be removed and relocated to conform with modern requirements.

The location of the organ is of utmost importance and should be given careful thought. The size of the organ chamber and the location and size of the openings from the organ chamber must also be planned with great care. Most architects that have designed a number of churches know about what space is required for an organ and how the openings should be located, but as many architects are totally without experience in these matters it is advisable to have expert advice before the plans have progressed very far. The first thought is to call in a representative of some organ company and ask his advice. But such a representative is really a salesman and is primarily interested in selling his make of organ. For example some makes of organs require chambers of different height than others. If the representative of an organ requiring only a height of twelve feet in the chamber is able to have that height established on the plans, his company has an advantage over one that should have a height of sixteen feet in the chamber.

The modern organ has become a very complicated assembly of stops, wind boxes, wires, etc., and only an expert organ builder or one who has spent much time studying their construction can write an intelligent specification to meet given organ requirement. Without some form of specification it is impossible for a committee to compare intelligently the bids that different organ makers submit, for there is bound to be a wide range in price, but the cheapest organ may not be the best bargain. Even expert organists are not often well informed about the construction of the organs that they play, and sometimes become confused or misled by the enthusiastic sales argument of some organ representative. We frankly admit our own inability to judge correctly between the merits of two rival organs and so have often advised our clients to engage the services of an organ architect not connected with any organ house. The small fee required by such an expert is usually more than saved by the value of his

service and the closer competition that can be obtained from the organ companies when they know that an expert thoroughly familiar with organ requirements is in charge of the work. I have had very pleasant relations with one such organ architect who has worked with me upon three occasions. In each case the owners were pleased by the service that he was able to give them, and felt that they had benefited by his experience.

There are several organ requirements that should be known by the architect of the building before plans are prepared. As mentioned above, the size and location of the organ chamber should be known and carefully arranged for. The blowerroom must be located and connected with the organ chamber by a metal duct of adequate size. This duct must have riveted and soldered joints so that there will be no possibility of whistle caused by wind leakage. It is well to remember that the door to the blower room must have a grille in it, or else the blower will work against a vacuum when the door is closed. This little point is often forgotten by architects. Conduits must be provided connecting the organ blower with the console and the console with the organ chamber and these conduits must be of ample size to accommodate the great number of wires that will pass through them. These conduits and ducts are installed by the general contractor and not by the organ contractor. If they are omitted from the plans, extra expense will be required to have them installed later.

In addition to the great organ an echo organ is often used. This is a small organ located at the far end of the church. In churches where recessional and processional are customary, they can be used to good effect. Echo organs often require blowers of their own, as it is sometimes impossible to carry proper ducts the full length of the church from the main blower room. They also require conduits connecting them to the console.

Sometimes chimes are placed in a church tower and played from the organ console, but as they are not part of the organ proper we will not discuss them.

In modern organs the advent of high wind pressures has developed many improvements in tone production totally unknown to the old types of instrument. High wind pressures have been made possible by the use of electro-pneumatic actions. Formerly mechanical actions prohibited the use of heavy wind, as the wind pressure is reflected in the key touch. Now we can obtain promptness in speech, combined with power, in string toned stops, great sonority and purity in Diapasons; reeds of splendid brilliance, solidity and power, and a general improvement in tone.

A modern organ of any size is really a collection of smaller organs. It is not unusual to have a great organ, swell organ, choir organ, solo organ, pedal organ, and echo organ all included in one organ assemblage. We shall not, however, attempt to outline the specifications of a complete organ, for that is the duty of an expert, and we do not aspire to such a height.

Expositions

Answers to Questions

My dear Dr. Robertson:

I want to express my great appreciation for your articles in *The Expositor* and to welcome you to our family of contributors. For number of years I have written for the magazine and I appreciate the fine contribution which you are making in the helpfulness of this paper.

One of my men asked me a rather difficult question the other day: "Just what is the exact meaning of the phrase in the Lord's prayer, 'Lead us not into temptation'?" He cited the case of a bank clerk whose salary was small and whose family in real need. His work handling large sums of money was a constant source of temptation to him. My friend suggested that if this individual recited the prayer sincerely it might even necessitate his changing his work.

I do not believe that this is what the petition means. At least that seems to me an unwarranted interpretation, or at least an un-justified conclusion. What would you say?

Faithfully and cordially yours,

Harold Francis Branch,

First Presbyterian Church, Chicago Heights, Ill.

Undoubtedly the bank clerk drew a wrong conclusion and made a wrong application of our Lord's language unless money was a peculiar temptation to him. In that case, like any other weak man, he should avoid exposing himself to known temptation. The language of the Master in Matthew 6:13: "And lead us not into temptation" is best understood as the permissive imperative (Robertson, *Grammar of the Greek New Testament in the Light of Historical Research*, p. 932) and means "Do not allow us to be led into temptation," as Jesus later said in the Garden of Gethsemane: "Pray that ye enter not into temptation" (Luke 22:40). It is true that "no temptation has overtaken you but such as man can bear" and that he "will with the temptation make also the way of escape, that ye may be able to endure it" (1 Cor. 10:13). That is quite true, but Paul had just said in verse 12: "Wherefore let him that hinketh he standeth take heed lest he fall." As we say, fools rush in where angels fear to tread. Men differ in their weaknesses. Each man must earn his own weaknesses. If the brother in question cannot handle other people's money without stealing it, he had best find some other line of business.

It is a mistake to understand Jesus as meaning that God actually tempts us. God himself tempts no one (James 1:13). He tests us, he tries us, but he does not tempt us. Our very word "tempt" is Latin (*templo*) and meant at first merely to try, to test without the evil idea of bad motive. The original idea is preserved in our word "attempt." The Greek *peirazo* in itself means either to try or to tempt to evil. The context alone can decide in James 1:2 and 13. The New Testament in Braided Scots puts Matt. 6:13 about right: "And lat us no be sifit." That is, beyond our power to stand.

"Does Paul call Jesus God in Titus 2:13" H. K. D.

The literal translation of the Greek is as follows:



Prof. Archibald Thomas Robertson, D.D.
Scholar, Author, Teacher, Lecturer

"looking for the happy hope and epiphany of the great God and Saviour of us, Christ Jesus" (*prosdechomenoi ten makarian elpida kai epiphaneian tes doxes tou megalou theou kai soteros Christou Iesou*). The single Greek article *tou* occurs with *theou* and *soteros* linking the words together as descriptive of the one person Christ Jesus. Besides, the word *epiphaneian* describes the second coming of Christ Jesus, not the second coming of the Father as would be true if two persons are meant by *God* and *Saviour*. The syntax and the sense alike demand the application of both *God* and *Saviour* to Christ Jesus.

And yet there has been a curious timidity on the part of the translators to allow the syntax and the sense to have their way. The King James Version has it: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Note the use of "that" and the comma after "hope" besides separating *God* and *Saviour*.

The Canterbury Version has it right: "Looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ." But it puts in the margin, "of the great God and our Saviour."

The American Standard Version has it wrong: "Looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ." The correct rendering is put in the margin.

Goodspeed puts it right: "While we wait for the fulfilment of our blessed hope in the glorious appearing of our great God and Saviour Jesus Christ."

Mrs. Montgomery has it right: "While we look for the blessed hope and epiphany of the glory of our great God and Saviour, Jesus Christ."

Moffatt has it wrong: "Awaiting the blessed hope of the appearance of the glory of the great God and our Saviour Christ Jesus."

Braid Scots has it right: "Ready to welcome the blessed hope and shinin-forth o' the glorie o' oor great God and Saviour Jesus Christ."

Beyond a doubt Paul in Titus 2:13 calls Jesus

Christ "our great God and Saviour." If one turns to Rom. 9:5; Col. 2:9, and Acts 20:28 (correct text) he finds the same idea given, the deity of Christ, which Paul held and taught.

Gold-Mining in the Scriptures

REV. R. C. HALLOCK, D.D.

WHAT THINGS DID JESUS REALLY CONDEMN?

Christ seldom spoke "in the accusative mood." Only a few times his holy indignation flamed terribly; as against Death the Destroyer (John 11:38), and against the hypocrite Pharisees (Matthew 23). But he did not go about finding fault; he went about doing good. Nevertheless on occasion Jesus did condemn sternly; though too often people fail to discriminate. What were the things which he meant to condemn?

1. Did He Condemn Active Business and Good Living? Luke 17:28.

Hear his words: *Ehsthion, epinon, egorazon, epohloun, ephuteuon, ohkodomoun; de . . . ebrezzen pur kai theion ap' ouranou kai apohlesen pantas,* They ate, they drank, they bought, they sold, they planted, they builded; but . . . there rained fire and brimstone from heaven and destroyed them all. Was eating, drinking, etc., wicked? No. What Christ condemned was this—that busy with business, *the forgot God.* Society, business, marrying and being married, gathering wealth and winning honors, attaining knowledge and acquiring property, all are right if we worship God in them; all are sinful if they hide God from our souls. Christ did not condemn these things; he did solemnly warn against the doom which follows forgetting God.

This gives an apt and timely theme:

Nothing Is Good Which Keeps From God!

2. Did Christ Condemn Christian Denominations? John 17:11.

Pater hagie, tehrhson autous en toh onomati sou hoh dedokkas moi, Holy Father, keep them in thy name which thou hast given me, *hina ohsin hen kathohs hehmeis,* in order that they may be one even as we (are one). Then verse 20 carries the application on to the Church of all succeeding years. Well, did Jesus pray for organic oneness in his Church? If he did, all denominational distinctions are sinful and Jesus condemns them. But what was it that Jesus really intended to condemn? Light is found if we consult Luke 9:49, 50: *Apokriheis de Iohanehs eipen, Epistata, eidamen tina en toh onomati sou ekballonta daimonia;* Then John answering said, Master, we saw a certain man in thy name casting out demons; *kai ekohluomen auton hoti ouk akolouthei meth' hehnohn,* and we forbade that man, for that he doesn't follow along with us. *Eipen de pros auton Iehsous, Meh kohluete,* Jesus said to him, Don't you disciples forbid him,

hos gar ouk estin kath' humohn huper humohn estin, for any man who is not against you is on your side!

There we have it. The Twelve were *Conformitarians*, and insisted on one Church; that other man was a Christian Dissenter, who served and honored Jesus, but did not join the Denomination of the Twelve; Jesus promptly took sides with the proscribed separatist.

It isn't Greek Exegesis, but it is interpretation of Church history, if we show that the ages of complete ecclesiastical oneness have been spiritually the most barren periods of the Church's life; and that it was Reformation ages which produced spiritual harvests and varied Denominations. For differentiation is ever the condition of advance!

"That they may be one, *even as we are:*" this is not a petition for organic oneness (which the Father and the Son do not have), but for perfect spiritual unity. What Jesus really intended to condemn, then or now, was the uncharitable exclusiveness of the Twelve; though it posed as supreme loyalty to Himself. And here is a sermon!

3. Did Christ Condemn Honorary Degrees? Matthew 23:8.

Humeis de meh klehthehte Rabbei, heis gar estin humohn ho didaskalos, pantes de humeis adelphoi este, But you, be not you called Rabbi, for one is your teacher; contrariwise (*de, vid. Man. Gram. 214:4*) all of you are brothers. Now, Ph.D. means a teacher of others in philosophy; D.D. signifies teacher (doctor, *doceo*) of divinity, theology. Very like Rabbi! Is it wrong for a Christian minister to wear such professional degrees as Ph.D., D.D., S.T.D., or LL.D.? Didn't Christ condemn such?

Well, we remark first that if he did, his condemnation includes even more severely the general ministerial title of Rev.; for Reverend ("One who ought to be revered") is an even more pretentious appellative than Doctor ("one who teaches"). Second, that the condemnation includes even the common title, Mr. (Mister, Master); for Christ says definitely, "Neither be ye called Masters." v. 10. Did he intend to denounce all ordinary forms of human speech? Assuredly not. The real explanation of Christ's stricture is found in the context. There we see clearly that what he meant to condemn was not possession or use of scholarly titles or honorary degrees, but the Pharisees' spirit of pride and arrogance. *Panta de ta erga autohn poiousin pros to theathehnai tois anthrohpois!* v. 5. "Oh, why should the spirit of mortal be proud?" *Ho Theos huperehpanois* (the "high-and-

mighty!"') *antitassetai, tapeinois de didohsi charin.*
James 4:6.

Late action of the General Assembly of the Presbyterian Church, North, eliminating all honorary titles from its printed minutes, gives a pat introduction to a theme which is first unique and interesting, but ultimately most searching and contemporaneous.

4. Did Christ Condemn Exact Accounting of Tithes? Matthew 23:23.

Ouaihumin, grammateis kai Pharisaioi hypokritai, hoti apodekatoute to hehduosmon kai to anekhon kai to kuminon, Woe to you, scribes and Pharisees, hypocrites! for that you tithe the mint and the dill and the caraway seed. Of course the indictment does not stop right there; yet the mind of the average hearer pretty surely catches the impression that Jesus was blaming the scribes and Pharisees for their penurious scrupulosities in the matter of Temple giving.

But no, not at all. He had no blame for those who consecrated small possessions. The poor widow had contributed in the Temple one-fifth part of one cent (the tithe of a very small patch of ennel), yet he commended her most highly. What Christ did condemn in these men was their substituting material minors for spiritual majors; their attempted compounding of a spiritual felony, in settling with conscience for supreme matters neglected by dwelling upon their scrupulosity of attention to trifles. Are the Pharisees all dead yet? Isn't there place here for a most telling sermon on the present manifestations of the sin which the Master rebukes, in this 23d verse?

5. Did Jesus Mean to Condemn Unbelief? John 3:17, 18, 19.

Any adequate consideration of this question involves an exact study of the Greek word *krinoh*, with its derivatives *krisis*, *krima*, *kritehs*, and its compound *katakrinoh*; all of which words Christ used.

The root idea of *krinoh* is to winnow, to separate; hence, to distinguish differences, to discern; a meaning which reappears in its Anglicised form, *discriminate*. Then at once, and inevitably, the sense of deciding, hence judging, makes its appearance in the word. As yet no juridical element is manifest; but very soon it shows itself, as the man competent to decide between contestants is first by mutual agreement, later by official appointment) constituted the *kritehs*, the arbiter, the Judge. Naturally, then, *krima* (the act of deciding) *krisis* (the result, a decision;) *kritehriion* (the rule, then the place of judging;) *katakrima*, judgment against or condemnation, and other allied words, spring into use. And at last we arrive at the eschatological; the final day of judgment! In different connections Christ uses these different *krinoh* forms in differing shades of meaning. Consider *kroma*, e.g., in John 9:39, *Eis krima egoh eis ton kosmon touton ehlthon, hina hoi meh blepontes blepohsin kai hoi blepontes tephlois genohntai.* Dr. Edward Robinson interprets *krima* here as the Final Judgment; and Christ's declaration to mean that such *krima* was the purpose of His coming into

the world. (Contrast John 12:47!) We believe the great Dr. Robinson to be in error here. It is a revealing, not a judicial function, of which Christ speaks. He means that his coming shows men up for what they really are. Many of the "blind rabble" are shown to have spiritual insight; many learned men are revealed as blinded bigots, hating the light. On the other hand, in John 3:17, 18, the old King James version seems nearer right than our Revisers, for in that passage Christ declared clear ground for "condemnation," not merely for discerning and discrimination. That Light is come into the world to "make manifest" (Eph. 5:13), but that men should love Darkness rather than the Light, because their deeds are evil: this is declared to be clear ground for "condemnation;" not merely a process of character revealing. In these verses the forms of *krinoh*, therefore, cannot be divested of the *condemn* significance. And even in verse 19, *krisis* is at least a judgment as the basis of condemnation; if not the very "condemnation" itself.

We are forced to conclude, therefore, that "condemnation," as in the Authorized version, and not "judgment," as in the Revised, is what Christ really meant by *krinoh* and *krisis* in John 3:17-19. But that condemnation he predicated upon willful unbelief which springs from sinful heart and life; not from erroneous thinking.

Evidently this lays the foundation for a most solemn, searching sermon. And an "old-fashioned sermon?" Be it so! Does that condemn it utterly in these days? May I whisper that from both pulpit and pew I have discovered a marked longing lately, in both city and village, that some of the ministers would leave their fevered searching after the new and original, and turn back to the "good, old-fashioned gospel" for a while.

But however this may be, such was the kind of sermon Jesus preached to one of the most scholarly and cultured men of his times (John 3:1-21); leaving an example for Gospel preachers in all times.

LOVE

I went into the children's hospital the other day and named His name over the suffering form of a little child and breathed a prayer for the broken-hearted mother who knelt at her child's side. There in her agony she cried, "O my child, my little one, why cannot I suffer for you?" Next day I opened a book and read how explorers had recently unsealed an Egyptian tomb, a tomb that had been sealed in the silence of three thousand long years. There on the little sarcophagus that contained the form of a little child was written the words, "O my love, my life, my little one! Would God I had died for thee!" How old is love? How old is sorrow? How old is the human heart cry? Listen, "Thou, O Christ, art all I need." Listen to the strong words of Browning:

"I say, the acknowledgement of God in Christ

Accepted by thy reason solves for thee

All questions in the earth and out of it

And has so far advanced thee to be wise."

—*Presbyterian Banner.*

Psalm XIX: The Glory of God

THE REV. PROF. PAUL H. ROTH, D.D.

Two things, the philosopher Kant has told us, filled his soul with wonder: the starry heavens above, and the moral law within. And these are the theme of the 19th Psalm, God's world and God's law. The majesty of the theme, the boldness of the figures, the moral fervor and deep religious spirit, the true poetry of it all explain why this is so beloved a psalm. Haydn has set its opening words to music of rare elevation that choirs still love to sing. Addison has paraphrased it in a noble hymn, "The Spacious Firmament on High."

There are three parts: (1) Vss. 1-6, The Glory of God as shown in His works; (2) Vss. 7-9, The Glory of God as shown in His Law; (3) Vss. 10-14, The Worship of this God of Glory.

I. The Glory of the Creation. Vss. 1-6.

In this first part the name of God used is "El." It occurs but once, and is the name that denotes power. In the second part the name used is Jahveh, the God revealed and dealing with His people. This name occurs seven times. The heaven's, to man's sight, illimitable, of how great a God they speak! And as in these days knowledge of them extends, they tell the same story. How mighty must He be of whom the universe is the "handiwork!" The greatness of El is enhanced to us by the endless, continuous service of praise His works maintain; Day unto day "pours forth" (*hibbiya*) speech (*omer*). Night unto night maketh knowledge known. A never-ending relay of praise.

Verse 3 offers a difficulty. Some think it a gloss, explaining that the praise of God uttered by creation is not in audible speech. "There is no speech nor language where their voice is not heard." They would translate, since the word "where" is not in the Hebrew, "There is no speech nor language; their voice is not heard," which indeed is the natural translation. Others would render in a way that would produce the sense, Though there is no audible speech, their sound has gone out through all the world. Others take it in the sense that in every speech and language spoken by men God's testimony in the heavens is read and understood. This perhaps is the best sense.

"Their" (that is, the heavens') "line" (*gaw*) is gone out through all the earth. Some think the word "line" should be "voice." Taking it as "line," the sense is that the measuring-line of the heavens applies to the earth also. The "line" of the witness of praise. Paul uses these words to describe the spread of the Gospel.

We come now to the famous picture of the sun, God's glorious creature. To the ancients and indeed to us in our everyday life what creature more gloriously witnesses to the wonder of God's power and majesty! In God's heavens is the sun's



Prof. Paul H. Roth, D.D.

tabernacle from which the bridegroom sun comes forth, strong, rejoicing, to run his circuit, God's flaming witness. Let Shakespeare tell it:

"See how the morning opes her golden gates,
And takes her farewell of the glorious sun!
How well resembles it the pride of youth,
Trimmed like a younker, prancing to his love." "

Or Milton,

"First in his East the glorious lamp was seen,
Regent of day, and all th' horizon round
Invested with bright rays, jocund to run,
His longitude through Hesv'n's high road." "

Beloved St. Francis, so Christ-like among the medievals, who had what was at that time an almost unique gift, that of seeing beauty in nature, and God in all, has left us a song that stands so alone in its setting and that so beautifully expresses the appeal of this part of our psalm that it must be given here. He called it "The Canticle of the Sun." Matthew Arnold translated it.

O most high, almighty, good Lord God, to thee belong praise, glory, honor, and all blessing!

Praised be my Lord God with all His creatures, and specially our brother the Sun, who brings us the day and who brings us the light; fair is he and shines with very great splendor; O Lord, he signifies to us Thee!

Praised be my Lord for our sister the moon, and for the stars, the which he has set clear and lovely in heaven.

Praised be my Lord for our brother the wind and for air and cloud, calms and all weather by the which Thou upholdest life in all creatures.

Praised be my Lord for our sister water, who is very serviceable unto us and humble and precious and clean.

Praised be my Lord for our brother fire, through whom Thou givest us light in the darkness; and he is bright and pleasant and very mighty and strong.

Praised be my Lord for our mother the earth, the which doth sustain us and keep us, and bringeth forth the divers fruits and flowers of many colors, and grass.

Praised be my Lord for all those who pardon one another for His love's sake, and who endure weakness and tribulation; blessed are they who peaceably shall endure, for Thou, O most Highest, shalt give them a crown.

Praised be my Lord for our sister, the death of the body, from which no man escapeth. Woe to him who dieth in mortal sin! Blessed are they who are found walking by the most holy will, for the second death shall have no power to do them harm.

Praise ye and bless the Lord, and give thanks unto Him and serve Him with great humility.

II. The Glory of the Law. Vss. 7-9

The Psalmist turns quite sharply from the praise of God in Nature to the Glory of the Law. Now, the word for God is Jahveh instead of El. And then follow the Six Praises of the Law. We feel the fervor of one who is writing of his heart's desire. Greatly did the pious love the law. In it they meditated day and night. "O, how I love Thy Law!" is the note of many a Psalm. It was under the Law that the devout found by humility and faith the knowledge of God and His works, the merciful, the Holy, the Mirror of truth, justice, beauty.

The Law of the Lord is perfect (*temiyah*), without defect, refreshing the soul, for one who obeys it will live in harmony with the laws of the nature God has given him. After this praise of the Law (*toran*), we have *edhoth*, the testimonies of the Lord, another name for the Law. The testimony of the Lord is *neemanah*, sure beyond a doubt, certain to be verified, and so makes wise the simple, gives the simple man a solid, manifest basis for belief. *Piqqudhey Jahveh*, the statutes of the Lord, behests, precepts, the Law as dealing with the particulars of man's conduct; these are "right," straight, and they rejoice the heart because man knows they are correct and that he is on the right path when he follows them. Mitzath Jahveh, the commandment of the Lord, the commandments as a whole, is "pure," or clear, enlightening the eyes. The spirit of the Law, as our Lord gave it in the one word Love, is indeed enlightening to mind and heart.

"The fear of the Lord," is but another name for the Law, or for the religion of Jahveh, and means the way in which Jahveh is to be feared. This fear is clean, bereft of servility and selfishness and the craven elements that made the fear of the heathen religious. Being pure, clean, it endures forever; there is nothing to corrupt or kill it.

Mishpetey Jahveh, the judgments of the Lord, the ordinances or decisions of the Lord based upon His Law are Truth and entirely just.

III. The Worship of the God of Glory. Vss. 10-14

And now, having dwelt upon the Law in so many aspects, with such tender admiration and homage, the Psalmist sums up in a general expression of praise, that quickly turns to humble prayer. How deep and right is the feeling that the fitting return for benefits is a purifying of the heart. "More to be desired are they than gold! Yes, than much fine gold!" "Sweeter also than honey and the honeycomb!" It may come as a surprise to many that there are men who could look at the Law like that. It is to be feared that men have judged the Law from men's perversions of it, rather than from the Law itself. "The honeycomb," rather the honey so sweet and pure that it ran of itself from the comb. That is how the Law appeared to the true Old Testament man.

The Law is God's word and so very precious to God's children. Great as is the reward of keeping the Law, there is a peril in the privilege. The Law warns. "Who can understand his errors?" The meaning is that men's hearts are so deceitful and sin is so plausible that no man can know and recognize all his sins. *Shehiyah* means the sins that are not done willingly, the sins of weakness, of ignorance. Who can know all of these? And how humbling is the knowledge of this ignorance! "Cleanse thou me from secret faults." "Secret faults" here means unknown faults, the sins we do not note. Pronounce me free from them, absolve me from their guilt.

From the unknown sins the step is made to that graver sphere of sins that are done on purpose, the very opposite of the sins done in weakness. Keep thy servant back from that sort of sins. It is that sort of sins that dominates a man and perverts his whole character. If the Lord will clear him from the unintentional lapses and restrain him from wilful wrong-doing, then he will "be upright and . . . innocent from the great transgression."

We can do no better than end this meditation on the glory of God with the Psalmist's own closing words: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." "Strength" is really "rock" and our God is a Rock of faithfulness and strength. He is "Redeemer" because we are sinners, and His glory is but judgment to us until He looses us from the sins that bind us and keep us far from Him.

Mother Dreams

The little mother looks away
Across the world so wide,
And sees a man, erect and straight,
Clean-handed, face to face with fate.
And smiles on him with pride.

The little mother dreams by day
A thousand dreams or more,
Of one who, down the lane of years,
Shall kiss away her bitter tears —
When all the dreaming's o'er.

And low she hums a lullaby,
And oh, so proud is she!
Above the cradle where he lies
Always the visions brightly rise
Of one who is to be.

And when comes one, like you or me,
Though neither brave nor stout,
The mother loves him, just as though
He were the prince of long ago
She dreamed so much about.

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Sermons

Life As A Victory

Morning, October 5, Sixteenth Sunday After Trinity.

**The Rev. Jack Finegan, M.A., B.D., Des Moines,
Iowa.**

"Not My will, but Thine, be done." Luke 22:42.

"I have finished the work Thou gavest Me to do." John 17:4.

"My joy." John 15:11.

One of the most remarkable books in its field is Forsyth's "The Person and Place of Jesus Christ." In it among many remarkable sentences, is this unforgettable one based upon the half-sardonic saying of Horace Walpole: "If life be a comedy to those that think, and a tragedy to those that feel, it is a victory to those who believe."

Life may be a comedy to those that think. And it is well to be able to laugh. There is a subtle humor in many of the words of Jesus. Smiles must have broadened across the faces of his hearers oftentimes, as when He pictures the hulking, ungainly camel in contrast with the minute eye of the needle, thereby illustrating the difficulties of the rich; or when He portrayed the hypocrite straining zealously to remove the splinter from his neighbor's eye all the while oblivious that a very plank was in his own. But on the other hand we do not want the Epicurean attitude: "Let us eat, drink and be merry, for tomorrow we die." Longfellow was more nearly right: "Life is real! life is earnest!" We do not want to be cynical. Sam Walter Foss is more nearly right:

"Let me live in my house by the side of the road —

It's here the race of men go by.

They are good, they are bad, they are weak, they are strong,

Wise, foolish — so am I;

Then why should I sit in the scorner's seat,

Or hurl the cynic's ban?

Let me live in my house by the side of the road

And be a friend to man."

There is something better than that life should be only a comedy.

Life may be a tragedy to those that feel. And it is well that we should be earnest about many things. It is all too easy to be careless of the really serious. Christ Himself was a "Man of Sorrows and acquainted with grief." But we don't want a life constantly broken by grief.

Better than that life should be only a comedy or only a tragedy, is it that life should be a victory. Life as a victory! — this we want.

And as Forsyth suggests, "Life is a victory to those who believe." We can well realize that life is a victory to Christians, for Christ Himself lived the victorious life. It is perfectly amazing. He lived in an obscure country. The wise were in Greece, the mighty at Rome. Jesus was in Palestine. He lived among a people commonly regarded as rather obstreperous. The virtue of the Jews was that they tried to love God, and that was a rather questionable virtue in the opinion of men. He lived in an ordinary town of possibly ten thousand inhabitants, a town with rather a bad reputation.

"Can any good thing come out of Nazareth?" The first thirty years of His life He toiled in a carpenter shop. In the two or three years of His own work He seemed to accomplish nothing but win a bare handful of men. He died on a Cross. Defeated men died like that. Yet withal, living so ordinary and humble a life, He somehow lived so victoriously that all the world today bows at His feet to learn from Him the secret of life. When the Parliament of Religions met in Chicago one of the three things on which those men of all faiths agreed, was that they should look to Jesus as "the Master and Initiator of the higher religious life."

Now the measure of His victory is marked by three things He said, wherein we may glimpse three elements of victorious life.

"Not My will, but Thine, be done," said Jesus. Obeying God's will is an element of victorious living. We glimpse Jesus saying, "Thy will be done," in the wilderness. It is on the eve of His life's work. On the one hand was an alluring pathway of selfishness. The suggestion of Satan was to turn stones into bread, get plenty to eat, let the soul starve if need be; to leap from the pinnacle of the temple, to use power for self, all unheeding the needy; to gain the glittering kingdoms of the world at the price of compromise. On the other hand was a rigorous pathway of service — the service of His Father in heaven and His brethren on earth. This way Jesus took, saying, "Thou shalt worship the Lord thy God and Him only shalt thou serve." What are we going to do with our lives? If in the light of the choice of Jesus we are convinced that obedience to God's will must come first, how, specifically, shall we proceed? Well, we must follow just as far as we can see the way. The first obvious step for most of us is becoming Christians, joining our Lord's Church. To say, "I'll follow, there shall be no more compromise, seeing the right, by Thy grace, I will try to do it," is to make the most important of all decisions. Then we may pray in the words of the servant of old, "Here am I, send me." God answers such prayers with His guidance. Then we must honestly face the facts of our lives, saying, "What ought I to do?" He who will follow as far as he can see the way will find the way constantly opening before.

Again we glimpse Jesus saying, "Thy will be done," in the midst of His work as He sees the Cross. The temptation comes not to go through with it. Jesus explains to His disciples that He must go unto Jerusalem and suffer many things and be killed. Peter remonstrates, "This must not be." It must be a real temptation, for Jesus turns fiercely upon Peter and calls him Satan, repudiating the suggestion. Bosworth points the lesson: "Temptation must be summarily dealt with in its beginning. Before it has had time to gather strength and lay hold on the imagination the better nature must rise up in fierce and in-

sant resentment." Well, such temptations will come to all. The tasks will be hard. We will be lonely. Things will break our hearts. It is written if one earnest man that he "threw away the dearest things he owned as 'twere a careless trifle,' even this sometimes must he do, who will say Thy will, not mine, be done," in the midst of his work as the temptation comes not to go through it.

Finally we glimpse Jesus with the same words in His lips in the Garden. Now it is unto the uttermost. We speak of the hour as the Agony in Gethsemane. And Jesus prays. "Not My will, but thine, be done." Even so, victorious life must obey God's will even unto the uttermost. Luther went to Worms to stand before the Emperor. He believed that he was going to his death. Yet he wrote a friend, "I will come to Worms though there be as many devils as tiles on the house-roofs to prevent." Before all Germany he cried, "Hier sehe ich, ich kann nicht anders thun, Gott helfe mir, Amen." ("Here I stand, I can do no other, God help me, Amen.") Father Joseph Damien, the Belgian, went a missionary to the lepers of Hawaii. He stayed helping them, he stayed till the alltale white spot appeared on his own hand, he stayed till he died there with the leprosy. This all obeying God's will unto the uttermost.

"I have finished the work which thou gavest Me to do," said Jesus. Doing our work is a second element of victorious living. Jesus worked. He said "not where to lay His head." He was sometimes too busy to eat, saying, "My meat is to do the will of Him that sent Me and to finish His work." He grew weary, glad to snatch a few moments' sleep as they rowed across Galilee. A tempest did not waken Him.

Well, faithfulness to the task is a part of great living. Paul marks "faithfulness" as one of the fruits of the Spirit. Paul knew. At the close of his own faithful life he could say, "I have fought the good fight, I have finished the course, I have kept the faith." From the log of Christopher Columbus come these entries:

September 22, 1492 —	Today we sailed due westward.
September 23, 1492 —	Today we sailed due westward.
September 24, 1492 —	Today we sailed due westward.
October 8, 1492 —	Today we sailed due westward.
October 9, 1492 —	Today we sailed due westward.
October 10, 1492 —	Today we sailed due westward.
October 11, 1492 —	Today we sailed due westward.
October 12, 1492 —	LAND.

A young man ran for the legislature of Illinois. He was badly beaten. Then he entered business. He failed and spent several years paying the debts of a worthless partner. A beautiful young woman to whom he was engaged, died. Again in politics

he sought nomination for congress but was defeated. He tried for nomination to the United States Land Office but failed. His candidacy for the United States Senate was unsuccessful. He tried for the office of vice-president and was defeated. In all he was defeated in seventeen political campaigns successively. Abraham Lincoln's first success was his candidacy for the presidency. Verily, success is only a necklace on which are strung many failures, but clasped with a final achievement."

Parallel to the child's familiar bedtime prayer, is the prayer of the morning-time:

"Now I get me up to work,
I pray the Lord I may not shirk
If I should die before the night,
I pray the Lord my work's done right."

It is a prayer of life that finds victory in faithfulness to work.

"My joy"—these words were on Jesus' lips at the last of His life. They point to having joy as a third element of victorious life. Jesus speaks of His joy when He is in the very shadow of the Cross. It is the expression of the perfect peace of true victory. We too want this. As the author of "The Land of Beginning Again" puts it, "It's mostly the laughter that we're after."

And if we do the two things of which we have already spoken we will have gone far toward this third thing. There is no happiness without obeying God's will. Saul knew it in the days when he was persecuting the Christians, and the Lord expressed it when He said pityingly to him, "It is hard for thee to kick against the goad." There is no happiness without doing our work. Maeterlinck's "Blue Bird" pictured the pursuit of happiness that was all unavailing in far places, and successful only at home in doing there the things that needed to be done.

But more, this joy comes from Christ and the Father. Jesus said, "Abide in My love . . . as I . . . abide in His (the Father's) love." Such was the condition upon which the disciples could share His joy. William Cullen Bryant watched the waterfowl winging its way across the glory of the sunset, pondered its long, lone journey, then wrote:

"He who from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright."

The joy of confidence in God is in the words.

"I am the Life" once said Christ. His was the truly victorious Life. And in discipleship to Him, learning from Him to obey God's will, to do our work and to have joy, we find life as a victory.

Falling Leaves

Evening, October 5, Sixteenth Sunday After Trinity.
The Rev. Wm. R. Glenn, Baltimore, Maryland.

"We all do fade as a leaf . . ." Isaiah 64:6.

I do not know a more beautiful season of the year than the early autumn. I recall a drive I took

last fall with some friends over the hills and through the valleys not far distant from my own city. I never saw the trees more gorgeous in color than they appeared in the declining rays of an October sun. They were shot through and through with glory. Time and time again we who were in the car gave voice to our delight and wonder;

at other times we could not find words to express our thoughts and feelings as we looked upon trees which were masses of red and gold, orange and brown, yellow and green, the colors often in most vivid contrast, and often strangely mingling and blending together.

At any season of the year there is something arresting and uplifting in a beautiful tree — in the spring-time when it is just budding and breaking forth in virgin green, in the summer when its branches are a mass of deep and heavy foliage, in the autumn when its leaves are of many hues and colors, in the winter standing bleak and bare, with naked body and empty arms. I think we can understand how Dr. Henry Van Dyke can write in his "Salute to the Trees:"

"Many a tree is found in the wood
And every tree for its use is good:
Some for the strength of the gnarled root,
Some for the sweetness of flower or fruit;
Some for the shelter against the storm,
And some to keep the hearth-stone warm;
Some for the roof and some for the beam,
And some for a boat to breast the stream —
In the wealth of the wood since the world began,
The trees have offered their gifts to man.

"But the glory of trees is more than their gifts:
'Tis a beautiful wonder of life that lifts
From a wrinkled seed in an earth-bound clod
A column, an arch in the temple of God,
A pillar of power, a dome of delight,
A shrine of song, and a joy of sight!
Their roots are the nurses of rivers in birth;
Their leaves are alive with the breath of the earth;
They shelter the dwellings of man; and they bend
O'er his grave with the look of a loving friend."

I believe we can appreciate too the fine tribute of Joyce Kilmer in his "Trees:"

"I think that I shall never see
A poem lovely as a tree.

"A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;

"A tree that looks at God all day;
And lifts her leafy arms to pray;

"A tree that may in Summer wear
A nest of robins in her hair;

"Upon whose bosom snow has lain;
Who intimately lives with rain.

"Poems are made by fools like me,
But only God can make a tree."

We have frequent references to the trees in the Scriptures. Trees of many kinds are named. We recall at once the cedars, the palms, the olives, and the sycamores, as among those most often mentioned. The trees are used to convey many spiritual truths, and to illustrate and impress many spiritual lessons. The righteous man is likened to a "Tree planted by rivers of water," the wicked is spoken of as "spreading himself as a green bay tree." We hardly open the Bible before we discover a garden filled with trees bearing all manner of fruits, and as we come to the close and with John catch a vision of the City of God we see a "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the lamb. In the midst of the street of it, and on either side of the river the tree of life, which bear twelve manner of fruits and yielded her fruit every

month, and the leaves were for the healing of nations." This is in striking contrast to the down-town section of one of our great modern cities of brick, stone, concrete, and steel. It is little wonder that people seek the suburbs and outlying sections where there are flowers, grass, and trees.

I could go right on talking about the trees and the lessons they may bring to us, but I wish to get back to the autumn days, to the beauty and wealth of color of the autumn season — a beauty and wealth, which, alas, are short-lived. Already the flowers are fading until only the Chrysanthemums and a few hardy varieties remain, the fields are growing brown and sear, and the trees of many colors are being rifled of their leaves.

Many persons confess a feeling of sadness at the approach of autumn when they view the changes that nature works at this season of the year. The poet has expressed the feeling in the lines:

"The melancholy days have come, the saddest of the year,
Of wailing winds, and naked woods, and meadows brown
and sear."

At this season of the year more than at any other, "Change and decay in all around we see," and possibly we bring to mind the words that accompany those I have just quoted:

"Swift to its close ebbs out life's little day,
Earth's joys grow dim, its glories pass away,
Change and decay in all around I see."

But thanks be to God, we need not stop there, we may go on to say:

"O Thou Who changest not, abide with me."

The leaves are falling now. Soon all the trees will be stripped of their rich and lovely colors; but we will be waiting, watching for the coming of another spring, when the trees will bud and break forth into newness of life, and clothe themselves again with bright, fresh, and beautiful garments.

If the changing autumn with falling leaves brings a touch of sadness, and a reminder that "We all do fade as a leaf," it also quickens hope and expectancy for the life that lies beyond the vicissitudes of earth's times and seasons — "not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

When Victor Hugo lay dying, he said: "The nearer I approach the end, the plainer I hear around me the immortal symphonies which invite me." When Martius, the noted naturalist came to his death, he said: "What no eyes have seen, what no ears have heard, that is the eternal happiness which I expect when I have laid aside my human body." Browning before passing on, made request: "Never say of me that I am dead." If our lives "Do fade as a leaf," it is to break forth into newness and largeness of life in a land where "The flower never withers nor the leaf ever fades."

Christ's Prayer For a Disciple Who Fell

(No. 4 in Series At the Golden Altar.)

Morning, October 12, Seventeenth Sunday After Trinity.

The Rev. Clarence E. Macartney, First Presbyterian Church, Pittsburgh.

"But I have prayed for thee, that thy faith fail not." St. Luke 22:32.

A woman once said to me that there was no one in the world who prayed for her. If so, that was all the more reason why she needed to pray for herself. Certainly it was true that she had been prayed for at one time when she came into the world, and a father's and a mother's love blended in a spoken or unspoken prayer. There is not a person here tonight for whom someone in heaven, on earth, perhaps in hell, has not prayed. This invests life with a sacred interest.

All through that long, dark night when Peter slept on his watch in Gethsemane, while the drops of agony distilled upon his Master's brow; when he followed Christ afar off; when he sat with his enemies at the fire; when his cruel words of denial rang out in the hall of Caiaphas, and he heard the awful crow of the cock, and saw Jesus turn to look upon him, and when he went out into the night to weep bitterly—all through that long terrible night, there was one faithful friend who went out with him into the blackest night and darkness, down with him into the lowest pit of remorse, and that friend was the prayer of Jesus. Like a star in the heavens over the storm-tossed mariner, that prayer of Jesus shone through the darkness of Peter's night and brought him back at length to the haven of God's love, strengthened, forgiven, converted, and ready to strengthen his brethren.

There was nothing peculiar in the case of Peter. Satan desired to have him, and he desires to have you. In this combat between Satan and the prayer of Christ, Christ's prayer won the battle. In your hour of crisis and temptation, you will find strength in prayer, and not only in prayer, but in the very recollection of the prayers which have been made for your soul.

1. *Our Own Prayers.* One of the master touches of a great artist in literature is when he is able to carry a man back to his childhood and have the innocent child of yesterday plead with the hardened sinner of today. The familiar words:

"Backward, turn backward, O Time, In the flight
Make me a child again, just for tonight!"

are expressive of the belief in the subduing effect of the recollection of the innocence and happiness of childhood days.

In his "Snowbound," Whittier imagines a man in a great city, surrounded by temptations, being carried back to the scenes of his boyhood, and the softening and purifying effect that memory has upon his heart.

"Yet, haply, in some lull of life,
Some truce of God which breaks its strife,
The worldling's eyes shall gather dew,
Dreaming in throngful city ways
Of winter joys his boyhood knew."

In Thomas More's beautiful tale, the spirit that had been banished from Heaven was told that she could gain entrance there when she brought to its gates the gift most dear to Heaven. She brought first the last drop of blood from a dying patriot's heart; but the gates did not open. She brought then a maiden's kiss of sacrificial love implanted on the brow of her dying lover, but still the gates opened not. Then, near the ruins of Balbec, she saw a little child kneeling in prayer by a fountain. As the child prayed, a man on whose face was stamped all iniquity and sin, rode up on his horse, and dismounting, knelt to quench his thirst at the fountain. But as he stooped to lift up the water, he saw the praying child. In a moment the hard face softened, and changed, and a tear flowed down his cheek, for he recalled the day when he, too, was as innocent as the child, and prayed for himself as the child prayed.

Yes, great is the power of recollected prayer, for it may bring the tears of penitence and the sigh of contrition. Perhaps it was the prayer of childhood days or of one of those sacramental moments, when we were easily affianced to all that is high and good and glorious in life; or when a shaft of pain tore its way through your breast; or when insurgent passions drew you on; or when, in some solitary Gethsemane, with a stone's throw between you and the nearest and dearest, you knelt before your cup and cried, "If it be possible, let this cup pass from me." Or when you lay sick, and so close to the other world that you could feel its cool breath blowing on your brow, and there made your covenant with God.

It was the thought of the prayer of his youth that brought Jacob to repentance and to the favor of God. When he was fleeing from his father's house and his brother's wrath to Padan-aram, and had his dream of the angels and the ladder at that lonely spot on the desert, Jacob put up the stone on which his head had rested for a pillar, and kneeling there, made his vow that if God were faithful to him, and brought him again to his father's land and his father's house, he would come there and worship. But years passed over the head of Jacob before he returned. He had won his battle with the world, and had become a great and prosperous man. But had not seen much of the angels. When he came back to Canaan, instead of going to Bethel to worship, he settled down to lush pastures of Shechem, where his whole family sank into idolatry. Then, one day the voice of God spoke: "Arise, go unto Bethel and dwell there, and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau, thy brother." Striking his tents, Jacob made the long journey back to Bethel where, when he had kneeled and offered his sacrifice, God appeared unto him again. When we go back to the altar of prayer that once we built unto the Lord, then God appears again to us and the sacred and holy things of life come back to view.

If only I could bring some of you back to the place where you once prayed for your soul, I

would have preached for you the best possible sermon. If now you are tempted, discouraged, disheartened, inclined to give up the battle, and just drift with the tide; or if you are covered with shame and remorse because of recent transgressions and failure, remember how once you prayed for yourself, that in such an hour as is now striking for your soul, your faith might not fail. Oh, hear the earnest whisper of that self of yesterday, speaking to the self of today, "But I have prayed for thee!"

2. The Prayers of Others. When the Seventh Seal had been opened, an angel came down with a golden censer and offered with much incense the prayers of the saints upon the golden altar, and they went up to God. Life's golden altar is the altar of intercession. Man never does a nobler act than when he becomes a priest to his fellowman and makes intercession for others.

What could be finer than that final touch which Thackeray gives to the beautiful character of Amelia in "Vanity Fair": "No more fighting was heard at Brussels. The sound of battle rolled miles away. Darkness came down on the field and city, and Amelia was praying for George, who was lying on his face dead, with a bullet through his heart." Sorrow, anguish, battles, wounds, darkness and death; but shining in that darkness the calm star of a faithful woman's intercession!

St. Paul strikes you as a super-Christian: such fortitude in pain and woe, such ability to defy the confederated powers of darkness, and, in spite of deepest affliction or affection, to be governed only by sense of duty; able to fight with beasts at Ephesus, or to languish in a Roman dungeon, and give thanks to God. Surely here is a man who will not feel the need of prayers from others. He can strengthen us, and pray for us, but will not need them himself. But when I go through his letters, I see that he is ever asking his friends—the slaves, artisans, the peasants of Ephesus, Phillipi, Thessalonica, Corinth, Rome—to pray for him, that he may have all boldness in utterance for Christ, that great and effectual doors may be opened for him, and that he may never become a castaway. If Paul needed the prayers of others, how much more do we and those by whose side we live.

The greatest prayer that one can offer for another is a prayer for his eternal salvation. A distinguished minister of the Presbyterian Church relates how he had often heard his father pray in church, at the family altar, and at the family table; but it was only when he heard him praying aloud on his knees in the barn that he knew the reality of prayer, and the deep reality of the religious life. And another minister has related how for him a treasured memory was hearing his father on his knees in the barn when the horses were being fed, praying for his soul's salvation. Man reaches his noblest stature when he prays for others. She has long since gone to her reward; but my mind now runs back to the old home on the banks of the river, and I can see the room which was her trysting place with God, and where

at a certain hour of the forenoon, she was wont to kneel in intercession for the salvation of her children. Truly our mother's works do follow her, now that she herself rests from her labors; and not the least potent and the least blessed among those works is the daily influence of her prayers on our behalf. No rude clamor of the world can altogether dim the sweet reverberation of her prayers in the minds of her children; and if the base solicitations of the world should ever be heeded and obeyed by her children, it will be in spite of, and not because of, a mother's earnest prayers.

In Dick's "Philosophy of a Future State," the book which converted David Livingstone, there is preserved a beautiful prayer made by a Mrs. Sheppard, a lady of Somersetshire, for the conversion of Lord Byron. In the prayer she referred to him as one as much distinguished for his neglect of God as for the transcendent talents God had bestowed upon him. She prayed that he might be awakened to a sense of his danger and led to seek peace and forgiveness in Christ. After his wife's death, the husband forwarded the prayer to Byron. It took him in one of his best moods, and he responded, "I can assure you that not all the fame which ever cheated humanity into higher notions of its own importance would ever weigh in my mind against the pure and pious interest which a virtuous being may be pleased to take in my behalf. In this point of view, I would not exchange the prayer of the deceased in my behalf for the united glory of Homer, Caesar and Napoleon."

When we speak of the power of the prayers of others, we must give the first place, next to the sacred prayers of Christ Himself, to the prayers of a godly mother. Dr. McCosh, the president of Princeton, fourth back, had a custom of praying with members of the senior class ere he bade them farewell as they went out into the world. When he asked this young man to kneel and pray with him, the man responded that he did not believe in God and did not believe in prayer. Hurt and astonished, Dr. McCosh shook hands with him and bade him farewell. Some years afterwards, he was delivering a course of lectures in Cincinnati. Before going to the lecture hall, he was sitting in the exchange of the hotel when a man came and sat down beside him and said "What is this, Dr. McCosh, I hear about your turning out infidels at Princeton?" Surprised, Dr. McCosh asked him what he meant. He then gave the history of the student who had refused to pray with Dr. McCosh, saying that he had advanced to an important post in the schools in the city of Cincinnati, and that everywhere he was sowing the seeds of unbelief and infidelity. "But," the man added, "he has a godly, praying mother, and I believe that in the end she will win." A year or two later, Dr. McCosh was in his study at Princeton, when a young man appeared with his wife. He said to Dr. McCosh: "You do not remember me, but I am the student who refused to let you pray with him. I thought that I was an

anbeliever, and wherever I could, I sowed the seeds of disbelief, but all the time my godly mother was praying for me. Her prayers have won. I am here in Princeton to enter the Theological Seminary, and before I go I want you to kneel down with me and offer that long-postponed prayer."

When a man enters into battle with the prayers of a godly mother, he is contending with a greater power than we may imagine. There are two things hard to reconcile; the earnest, affectionate, fervent, unfailing prayer of a mother, and the eternal loss of that soul for whom the mother has prayed. We accept the statement the Bishop of Hippo made to Monnica, the mother of Augustine, when he was annoyed by her importunity in behalf of her wayward, unbelieving son: "Woman, go thy way. It cannot be that a son of so many tears and so many prayers should be lost."

When Christ warned Peter of his fall, and told him that he would pray for him, He said: "I have prayed for thee, that thy faith fail not." A mother, speaking to me recently about a son who has undergone a great trial, asked me to write to him and encourage him, because she feared that his faith might fail. That is the greatest disaster which can overcome a soul. Peter fell and sinned, but his faith did not fail. He never lost his grip on Christ, and when he was converted he strengthened his brethren. This will always remind us that sometimes those who are closest to the recollection of their sins and faults are the ones who can best of all help and strengthen their brethren. When Peter had been forgiven and restored, Christ said to him: "Feed my sheep." All that Christ did for Peter he does for you. He prays for you that your faith shall not fail. When that prayer has been answered, and answered, too, by the obedience of our own will, then God can use us to strengthen the faith and establish the lives of others.

If some of you have stopped praying for yourselves, if no soft light from the prayer of childhood shines on your path, there is one who prays for you. You may have put yourself against yourself; you may have become your own great enemy; but somewhere, someone has carried your name before the throne of grace and mercy; some-

one has prayed for you in your darkest, hardest hours. Let that voice now speak to you and cheer you: "But I have prayed for thee!"

3. *The Prayer of Christ.* There is nothing in the whole Gospel history of Christ which brings Him so near to us, to our weakness, our dangers, our necessities, as this great record that Christ prayed for Peter. It seems to interpret for us the mystery of His Incarnation, His Atonement, and His Resurrection. All these mighty acts were for us and for the welfare of our souls. When we see Christ praying for us, we know what He means. Our nearest and dearest friends come and go, and many a man, when a parent or close friend has died, feels a wave of loneliness sweep over him, as he remembers that he can no longer know that in this life, at least, he has every day the prayers of that faithful Friend. But this Friend, Jesus Christ, ever liveth to make intercession for us! His death, if that were possible, but goes to increase the pathos and intensity of His prayers on our behalf.

If Christ prayed for Peter, it was because Peter was worth praying for. The prayers of Christ, and the death of Christ are one in this, that they show the value of the human soul. How sad, how sad the contrast; Christ on the cross, Christ in Gethsemane, Christ in Heaven, praying and making intercession for the souls of men, and men trying in every possible way by unbelief, by pride, by love, by hate, by enmity, by cruelty, to destroy their own souls and cast them as rubbish to the void! What a contrast! Oh, if anything will arrest you in your fatal course, if anything will bring you to yourself and make you start, ere it is too late, on the long journey to your Father's home, will it not be the recollection of the prayers of Christ? You may have long ceased to pray. Even your own mother may have given you up in her prayers; but Christ still prays for you; still He would bring you to God, if you will but repent and come. Though all things are against you, Christ is for you! May these words never cease to echo and re-echo in your heart, until that heart belongs to God — these holy, sacred, sad, wonderful, beautiful words: "But I, I who suffered, I who died for thee on Calvary, I, the Eternal Son of God, have prayed for thee!"

The Miracle of the Harvest

(Harvest Home Sermon.)

Evening, October 12, Seventeenth Sunday After Trinity.

The Rev. H. H. Rupp, D.D., Lewisburg, Pa.

"The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear." — Mark 4:28.

A miracle is something we do not understand. When we understand a happening in nature, we do not call it a *miracle* — we call it a *natural* event. Not that the event is any the less the work of God. For *nature* is only another name for God. God is at work in *nature*. When God does something, and we understand the methods by which he does it, we

call it "a natural event," or "a work of nature." But if we do not understand his methods, we call it a "miracle."

Well, the harvest is a *miracle*. We think we know a lot about the growing of a harvest. And we do — more than we have ever known before. We know, for example, how the farmer prepares the seed-bed, how he plants the seeds and how he cultivates the growing plants; we even know how much and what elements of the soil are taken up in the growing of the harvest. For example, we know that when an acre of ground produces fifty bushels of corn, there will be taken out of the ground 75 pounds of nitrogen, 15 pounds of phosphorus, and

35 pounds of potassium. And we know that the same amount of ingredients must be put back into the soil again after the harvest, if the soil is to be kept up to a high stage of fertility. We know all this, and a lot more. And yet there is a great deal we do not know about the making of a harvest! Tell me, how is it that a grain of corn, when put into the ground, swells up, sends out a tiny plantlet, which becomes "first the blade, then the ear, and then the full corn in the ear." Explain this, if you can. You cannot explain it. Tell me, why does the same handful of soil turn out a green corn-stalk, a red corn-cob, and yellow grains of corn? You cannot explain it. *It's a miracle!*

Now, Jesus says that the Kingdom of Heaven is as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself, first the blade, then the ear, then the full grain in the ear." In other words, He tells us that the setting up of the Kingdom on this earth is like the growing of a harvest. Let us see in what this likeness consists.

Will you not note, in the first place, that all the things of the harvest spring from a *seed*, each from a seed "after its own kind?" Wonder of wonders! To think that this magnificent cornstalk sprang from a single grain of corn, that these luscious apples have their origin in tiny apple-seeds! And you recall the old expression, "From tiny acorns huge oaks do grow." Marvelous! The harvest is a *miracle*.

But Jesus says the Kingdom of Heaven is like unto this. Can you not see the similarity?

A Man lived about 1900 years ago — a humble man He was, a mere carpenter — He taught about three years, and then He went to His death upon the cross. And yet from that humble life there have come forth streams of influence that have directly affected the life of one-fourth of the population of the world, and indirectly the life of all the rest. The Church, with its millions of members and its billions of wealth, has sprung from that seed.

A little over a century ago there was a poor cobbler who had so little education that when he wanted to read his Bible he had to spell it word by word. One Sunday morning he took into his shop several ragged urchins of his neighborhood, in order to teach them the little he knew of the Bible. Robert Raikes happened to come along, saw what was going on, and liked the idea. Thereupon he gathered into his home the boys of his town, and as a result there has come forth the great organization of the Sunday school, of which it is said that of all those who come into the church, 95 per cent come in through the Sunday school.

A tourist once stopped in a certain little town in England. He had a "burning thirst," and he tried to purchase some liquor. He was unable to do so, and in some indignation he said to one of the citizens, "Why is it that one cannot buy a single drop of whiskey in this wretched village?" The reply was, "Because once upon a time there came to this village a man by the name of John Wesley.

Ever since then intoxicating liquor in this village is forbidden!"

Ah yes, the Kingdom of Heaven begins in little things. It springs from tiny seed, "first the blade, then the ear, and then the full grain in the ear."

How careful then we ought to be to choose the seed we are sowing wisely, seeing that the results of our seed-sowing may be so tremendous. May all the seed we sow help to bring in the Kingdom of Heaven!

Note, in the second place, that the growing of harvest is a *gradual* process. The harvest does not come over night. Of Jonah's gourd, it was said that it grew up over night, and for a while Jonah sat in the shade. But then, by the middle of the afternoon the gourd had withered, and Jonah sat in the sun.

Not so with the harvests, however. Good things take time, and patience, to produce them — We are sometimes amazed at the things accomplished by Luther Burbank. The spineless cactus, the seedless orange, and other things produced by him are marvellous productions indeed. But think not that Burbank produced these things overnight. Instead, hundreds of thousands of plants had to be cultivated and examined and years were spent in experimentation before Burbank gained the name of the "plant wizzard." Good harvests take time to produce.

And Jesus says the coming of the Kingdom is like unto this. Its coming is a gradual process. The question is sometimes debated, is sanctification a sudden thing, or is it a process? Well, if it means to you what it means to me, the possession of a righteous character, so that one does the right thing *instinctively*, as it were, or by force of habit, rather than as a conscious effort, then you will agree with me that sanctification is the result of a *gradual* process, and not a sudden happening. I admit, some persons do seem to have been converted suddenly. Paul seemed to have had such an experience, on the way to Damascus, when he saw the light. But even in his case, we do not know what things were brooding in his mind long before he entered upon the Damascus road. His conversion may not have been such a sudden thing after all. But let that go — Conversion is "turning right about face." That is what the word means, "turning around." Now, a man may be in a state of opposition to God, and then he may suddenly change his mind and be favorable to God. He is *converted*, but he is not *sanctified* yet. He has a long way to go before he can be said to be sanctified. It is like travelling away from home. You may go some distance, change your mind about going away, turn around, and start to come back. But having turned around does not mean that you are back home. It only means that you are now headed for home. You must go the long journey back, and then you are home. So conversion means that you are now headed for heaven, instead of away from it. If you keep on in that direction, you will reach heaven by and by — and that's sanctification.

Now would you learn a lesson from the miracle of the harvest? Here it is: Are you distressed at

mes at the thought of your unworthiness? Are you appalled at the number of temptations by which you are overcome? Well, take courage. Don't give up. Keep on struggling. You are growing in righteousness. If it were not so, you would not be. The Kingdom is coming into your heart, slowly, too slowly, perhaps, yet surely, "first the blade, then the ear, and then, the full grain of the ear."

Why do the harvests grow? Some will say, "In order that other harvests may grow." That is, production is the aim of nature in producing the harvests. The corn grows on the cob only for the sake of other corn. The apple hangs on the tree only that it might be the receptacle for the seeds from which other apple-trees may grow. But I think there is another reason for the harvest. We find it in the first chapter of Genesis. You remember, we are there told that God created the vegetable kingdom before He created man. Ages before man came on the earth, there were plants, vegetables, fruits. Why? Gen. 1:29 gives the answer. Speaking to man, God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; and to you it shall be for meat." That man might have meat, food, when he came upon the earth, God created the plants.

And so today. That there may be food in our cellars and on our tables, "against Winter's chill hours," God has given us the harvest. Wonderful foresight, that. The harvest is a miracle of God's loving care.

The story is told of a young lad who one day was put on a railroad train by his father and sent on a journey to the home of his aunt in the city. As the boy entered the train he was greatly troubled at the thought of what might happen to him while on the train and when he arrived at his destination. But he soon found that all his troubling was for nothing. No sooner had the train started than the conductor came up and spoke to him very kindly. Then the newsboy brought him apples, candy, and picture books to look at. So the time passed very pleasantly and quickly. When he arrived at the city, there a cabman was at the gate to meet him and to take him safely to his aunt's home. The boy couldn't understand it. He thought it was all a miracle. But as he grew older, he learned that it was his father who had told the conductor to look after the boy, who gave money to the newsboy to supply his wants, and who had telegraphed ahead to a cab company to send a man to meet his boy at the train. Because

his father was on the job, all his wants had been provided for.

How shall we show our gratitude for the harvests? Not as one man showed his gratitude. The *Christian Century* recently told of a man, a Mr. Clarence Powell, of Jefferson, Iowa, who came to the county-clerk at Evening Shade, Ark., with a deed in which he transferred title to 160 acres of land to the ownership of "the Lord and Saviour, Jesus Christ." In the deed Mr. Powell says, "The death and penalty all people inherited being hereby acknowledged paid by our Saviour, Jesus Christ, who bought the right to possess and control the earth and all things pertaining thereto, I hereby surrender all claim and right of ownership to the lands described herein." The deed was in order, and duly recorded.

Near Eagles Mere, Pa., there is a tract of land once owned by a man by the name of Mason. He was a religious fanatic, and about sixty years ago he attempted to establish on this land a religious communistic colony. The colony failed, and the attempt was given up. At the man's death, it was found that in his will he had deeded this tract of land to Jesus Christ. The state recognized the validity of the will, and it was duly executed. But as the new owner did not appear to claim his inheritance, the land remained unoccupied for a long time. The taxes piled up against it, and finally it was sold by the sheriff for the failure of the owner to pay the taxes.

I am afraid that some of our attempts to show our gratitude must prove embarrassing to the Master. Christ cannot use our land in that way. He does not want us to *deed* it to Him, but *dedicate* it to Him. Just as with this church-property. The congregation still holds title to it, but dedicates it to His service.

How do we dedicate our harvests to Him? By accepting them gratefully, and by using them as food for ourselves, our families, and the community generally; by selling what we do not need and using the money from the sale to educate our children and our neighbors' children, through the payment of our taxes for the public schools, and so on; and by using a generous portion of our income in the support of what are called sometimes, "distinct Christian activities," that is, the church, missions, higher education, relief work of all kinds, and so on. When we use our harvests in these ways, we are showing our gratitude. Let us do so, and in doing so, we shall find that the miracle of regeneration shall be taking place in our own hearts, "first the blade, then the ear, and then the full grain in the ear."

Your Delayed Answer

No. 5 in Series At the Golden Altar.)
Morning, October 19, Eighteenth Sunday After

Trinity.

The Rev. Clarence E. Macartney, First Presbyterian Church, Pittsburgh, Pa.

"He abode two days still in the same place where he was."
John 11:6. "He would not for a while." Luke 18:4.

When Lazarus came home that evening from

Jerusalem, he complained of not feeling well and did not take his supper. Martha and Mary did what they could to relieve him; but in the morning he was no better, but worse. The local physician or leech was called in to apply his remedies; but with no success. Then the anxious sisters held a consultation. Lazarus was very ill. There was no doubt about that. Naturally, they thought of Him Who loved Lazarus and Who often had spent the

night in their Bethany home. So a messenger was sent to Jesus, who was far distant in the country beyond the Jordan. When the messenger found Jesus he said, "He whom thou lovest is sick." Jesus, when He heard this word, said, "This sickness is not unto death; but for the glory of God, that the Son of God may be glorified thereby." Apparently, what He meant was that the final issue of the sickness of Lazarus would not be death, and that the whole subsequent history would be for the glory of God.

Immediately after the statement of John that Jesus loved Martha and her sister and Lazarus comes the strange verse introduced with a "Therefore." "When he heard, therefore, that he was sick he abode there two days still in the same place where he was." After two days he set out on His journey to Bethany.

Meanwhile, the anxious sisters were wondering why Jesus had not come. It must have been that He had not received the message, or did He not understand the serious nature of Lazarus' sickness? While one watched by his side, the other went to the top of the hill and looked off down the winding white road, leading from the east and the Jordan. But several days passed and Jesus had not come. At length, another messenger came—Death himself. On his way towards Bethany Jesus knew, either by divine intuition, or through a second message, that Lazarus was dead. He spoke of him as asleep. But when his disciples did not understand, He told them plainly, "Lazarus is dead."

When He was still a great ways from the house at Bethany, Martha came out to meet Him, and with gentle expostulation said, "Lord, if Thou hadst been here, my brother had not died." As soon as He reached the house Mary came, and falling down at His feet repeated the gentle reproach of her sister Martha. Full of sympathy for their sorrow, for we are told that Jesus wept, Jesus went with the sisters to the grave and worked the great miracle of resurrection which brought Lazarus back to his sisters, and at the same time sealed his own fate, for it was when the Pharisees saw the effect of this miracles upon the people that they took counsel to put Him to death.

"If Thou hadst been here!" How often that expression is in our mind or on our lips. We wonder, as those sisters must have wondered, at the strange delay of Jesus, until so far as they could see, He had tarried too long.

1. By precept and by example Christ taught that there will be sometimes long delays in the answers to our prayers.

If certain promises of Christ are quoted about our asking anything in His name, as warranting us in thinking that by our prayers we can have anything at any time, this is balanced by the plain teaching of Jesus that there will be delays, and that sometimes the delay of God will seem as strange and needless as in the case of Lazarus.

In two great parables, the Selfish Neighbor at midnight and the parable of the Unjust Judge, Jesus taught men to persevere, and not to faint, in their prayers. But He teaches also in these parables that there will be such delays in God's response that it will seem to us He does not care, and is as unminding of our necessities and our distresses as was the unjust judge who feared neither God nor man, and who finally avenged the widow of her adversary only to save himself the annoyance of her continual coming.

What He taught by precept and parable, Jesus taught also by His own example. We have seen how, when He got the word that Lazarus was sick, He abode where He was for two days, until, to every human calculation, it seemed that He had waited too long. We have the same perplexing delay in the case of the ruler's daughter. When He got the message that Jairus' little daughter was at the point of death, Jesus started to go to his house. But on the way He stopped to heal a sick woman, and to deliver a sermon to the people on the highway. When He was ready to start again, the word came that the little girl was dead, and that it was no use for Him to go further. We can imagine how the broken-hearted Jairus must have wondered at the slow and leisurely procedure of Jesus. But telling him to fear not, but only believe, Jesus went down to the ruler's house, and taking the little daughter by the hand, said, "Talathi cum mi, Damsel, arise."

In the story of the Phoenician woman, whose daughter was possessed of a devil, we have Christ by His own example illustrating the delays of God and the necessity of persevering earnestness in our prayers. When the woman first cried to Him to heal her daughter, Jesus was silent. "He answered her not a word." Then, when she continued her intercession to the great irritation of the disciples, who besought Jesus to send her off, Jesus told the woman that He was not sent to any but the lost sheep of Israel. That is, His healing mission could not include at that time foreigners. But the woman was not to be put off, and with tears streaming down her face, asked Jesus to heal her daughter. This time Jesus answered with a word that seems more severe even than what He had said before. He said it was not meet, not appropriate to take the meat of the children and give it to dogs. But the eager soul responded, "Yes, Lord, even the dogs eat the crumbs which fall from their masters' tables." Then Jesus, stirred to the depths by such persevering prayer, overcoming all obstacles, prayer that would take no denial, exclaimed, "O woman, great is thy faith! Be it unto thee, even as thou wilst."

2. The purpose of God when He delays to answer our prayer.

If you are not conscious of unanswered prayers, then it must be that you are doing very little praying. Everyone who is faithful in prayer will be able to point to his own unanswered prayers. As to God's purpose in His delays, we have nothing to

go by save His own words, and the story of His delays in the Bible. But we can say that if our prayers were all answered, and at once, our attitude towards God and the unseen world, would be greatly changed and that unfavorably. A man could hardly remain humble and trusting, but would become proud and self-reliant, if his every petition were granted at once.

The delays of God also teach us to search our hearts and lives and make sure that the cause for the delay and the silence of God is not in ourselves. If we regard iniquity in our hearts the Lord will not hear us. No promise of God neutralizes His commandments. A king once presented to a favorite a gold ring, with the promise that whenever he presented it his request would be granted. This man committed a great crime, and when sentenced to death, appealed to the king and showed him the gold ring. But the king ordered him to be hanged at once. No promise of God can be taken without the accompanying qualification of what He has said about sincerity of purpose and of life.

The delays of God may serve to vindicate our faith. In the end God may grant us more than we ask for. Paul prayed earnestly to have his thorn in the flesh plucked. But instead of deliverance from that physical affliction, he had a mighty baptism of grace and of patience. Mary and Martha asked Jesus to heal their brother, and were heartbroken at His seeming carelessness and indifference. But His delay was for the glory of God as well as for the comfort of the two sisters. To bring Lazarus out of the grave was a far greater answer than to raise him from a sick bed. Moses made a pathetic appeal to God to let him go over Jordan into the promised land, and we have great sympathy for him when God tells him that because of his smiting the rock in anger a long time ago he could not go over. "Behold it with thine eyes, for thou shalt not go over this Jordan." And there,

"By Nebo's lonely mountain,
On this side Jordan's wave."

God buried Moses.

But now the ages have passed. On the Mount of Transfiguration the three apostles beheld Jesus talking with two men, who were Moses and Elijah, who appeared in glory and spake of His decease which He should accomplish at Jerusalem. The prayer of Moses had to wait for centuries before it was answered, and then in a way far beyond his expectation, Moses treads the soil of the promised land when he is raised from his lonely mountain grave, and together with Elijah in glory beholds the glory of the Lord and is permitted to speak with Him concerning His decease which He should accomplish at Jerusalem, that is, the great work of redemption, the conquest of the Kingdom of Satan which was to commence when Christ died upon Calvary.

3. Prayer for a soul's salvation. I once received a letter in which this question was asked, Can a soul that has been prayed over be lost: even if up to the very end that soul shows no outward sign of repentance or faith? The passage quoted

as ground for the hope of the writer was that in the first Epistle of St. John: "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him."

In answering such a question as this, there are two things which one must keep in mind. One is that in the work of repentance and faith the will of the man whose salvation is sought must cooperate. God will not force the will of an unwilling soul. The other thing to remember is that the salvation of a soul is what God desires above all else, and what in Christ He has provided for. For this reason we are justified in reposing the highest hopes in prayer offered in the name of Christ for the salvation of a soul. Sometimes the delay is long and of a nature to try one's faith. That great mother, Monnica, weeping in her prayers over her gifted but wayward son, St. Augustine, was assured by the Bishop that the son of so many prayers and tears could not be lost. For years it must have seemed to her that her prayer was not to be answered. But one day she knew that she had a son, not only of her flesh, but of her prayers.

Some years ago, I had a conversation with an aged minister who had for a classmate at Yale College a man who afterwards became a useful and distinguished minister in the Presbyterian Church. When they were at Yale, the college was shaken with a revival, and nearly everyone was converted but this classmate, who seemed unresponsive to every appeal and unmoved by every prayer on his behalf. Years afterwards, when he was in the ministry, he told his friend how it had happened. He was the son of godly parents who had prayed earnestly for his salvation. He said he was not unmoved, but, on the contrary, was greatly stirred by the revival at Yale. But he steel-ed himself against surrendering to the will of the Holy Spirit, chiefly because he felt that if he were converted he would have to become a minister. When he left college he was associated in Georgia with a well known lawyer, and was advancing rapidly in his chosen profession. He had maintained little contact with his family, till one day he got a letter from a sister telling him of his mother's death, and how she and his father before her wanted him to know that they had died praying for his salvation. This message brought him to himself, and going out into the forest he fought his battle through to the end, made a complete surrender to God, relinquished his promising career at the bar, entered the theological seminary, and in due time became a minister of the Gospel. Before he was licensed and ordained in the little church which he was supplying, there was to be a baptismal service. He invited an old minister, a friend of his father and mother, to administer the sacrament. Before he did so, the minister said that he recalled a scene many years ago, when a handsome father with a beautiful wife at his side came up the aisle of the church to present their little child for baptism. When he asked for the name o

the child the mother gave him a slip of paper on which was written the child's name and the date of his birth, and underneath these words, "Given to God and the Gospel ministry." "That child," said the minister, is your pastor today."

The earnest, effectual prayer of a righteous mother availeth much. It's a great thing to be a father or mother and have a child for the salvation of whose soul you can pray. Even prayers which go in this world unanswered, for all we know, may be answered. Answered or unanswered, such prayers are strength and riches for the soul. So John Bunyan put the words in the mouth of Bad man's wife, so troubled over the unregenerate state of her husband. "Are my prayers lost? Are they forgotten? Are they thrown over the bar? No! They are hanged upon the horns of the Golden Altar, and I must have the benefit of them myself, that moment that I shall enter the gate in at which the righteous nation that keepeth truth shall enter. My prayers are not lost. My tears are yet in God's bottle."

Conclusion. In one of His parables, teaching us

to pray and not faint, Jesus told of the man who went at midnight to knock on his neighbor's door. What a picture that is, and how often in the experience of those who believe and who pray, they must go at midnight with nothing around them but darkness and silence to knock upon the door of omnipotence. In your darkest midnight hours remember that parable, and grope your way to the door of God.

Man is endowed with great powers, and nothing more wonderful than this, that he has power to help God answer prayer. There are many unanswered prayers here tonight. For some of you fathers and mothers have long prayed. Perhaps your friends passed out of this world with no sign that their prayer was answered, or would be answered. If I have spoken to those who pray, and out of the words of Christ tried to encourage them in their prayers, let me now conclude by speaking to you for whom others have prayed and are praying at this very hour. Will you help God by your own repentance and faith to answer those prayers?

The Call of the Child

(Rally Sermon)

Evening, October 19, Eighteenth Sunday After Trinity.

The Rev. Chas. W. Anderson, D.D., Dardenelle, Arkansas.

"And behold the child we... ." Ex. 2:6

"The child wept!" Now what was the matter with this child baby? Why it was just calling for its mother. No longer did the carefully prepared ark with all its trimmings satisfy; the waving bulrushes had lost their charm; for the bairn just longed for mother-love.

And the cry was heard. By the strange providence of God down to the river to bathe came the great princess of Egypt. The sound of the wailing infant caught her ears, and she sent one of her attendants to find out the cause of such an unusual sound on the river. Soon the servant returned, throwing aside the covering of reeds and rushes from the little ark.

And then we read a marvellous saying: "She had compassion on the child." Compassion was in the heart of this exalted woman, even though she knew it was one of the Hebrews' children. And her loving sympathy meant the saving of the life of the future leader of Israel. And as she moved thus she worked out the future destiny of mankind, although really, God in His heaven was carrying out His all-wise purpose.

Truly does Cowper sing:

"God moves in a mysterious way
His wonders to perform.
His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

Life was hard and bleak for the mother of Moses at that hour, but from then on, the way was slowly

and surely to be cleared, and made straight before her eyes.

1 The Cry of the Child

Surely that were only a natural thing for a baby to do. It is part and parcel of their life: wailing for mother to return.

And the cry of little children has often been heard in this world's history. Not "Rachel weeping for her children," but the offspring lifting up its voice for its parent. We have had outrages in our own time among the children of Armenia and Syria. And the Near East Relief has assisted in ameliorating this pitiable condition.

One cannot walk through the streets of our great cities without being perplexed by the cry of little children. Oh, they do not stand on the street corners and shout for help, but he who has a soul touched with sympathy, can feel the pull at his heart-strings as he witnesses their need. Robert Raikes heard the cry in days gone by, and so did D. L. Moody. Yes, there is a mute wail from millions of children in the world, an undertone swelling with agony.

There is a story told of a good Scotch body whom a policeman saw going down a city street gathering, as she went, things in her apron. He was suspicious, and just wanted to know what she was doing. So he followed her, and demanded to know what she was picking up off the street. Opening her apron, she showed a lot of broken glass, while she said: "I am just picking it up lest the bairn's feet be cut."

"Do you hear the children weeping, O my brothers!
Ere the sorrow comes with years?
They are leaning their young heads against their
mothers'
And that cannot stop their tears."

We read that Dr. Chalmers, the great preacher of bygone years, went through the city of Glasgow begging for children from door to door. Truly the

children did not know why he did it; nor perhaps the parents; but he knew.

In your town there are children who never darken the doors of any Sabbath school. The parents never go. Such a condition may be because of abject poverty, crass ignorance, or maybe sheer indifference, but surely the spirit of Christ should prompt you to step into the breach and seek to train those children for the Saviour.

2. Fostering the Children

We read "she had compassion on the child." Her sympathy realized itself in her becoming the foster-mother of that sweet baby. And the world knows that she did her task well. Her fostering meant well to the helpless infant; to the trembling mother; to the whole of the people of Israel; yea, even to God Himself.

How can we foster the children? We can care for them in a (a) *physical fashion*. I was on the train several summers ago in Missouri. Outside the sun was blazing hot, and it was infinitely hotter in the carriage. Across the aisle of the car was a mother with four little children; one a babe in arms. With her, too, was evidently her own mother. The children were tired and sleepy, and they were seeking for a comfortable position in which to rest. In doing so one of them accidentally pushed against the foot of the grandmother; and she promptly kicked it. At that I could stand it no longer, so I rose, asked the mother if I might take the two eldest children with me, and then tucked one on either side of me in my seat. In a very short while they were both fast asleep.

It is splendid when we enter into the health problems of children. The erection of free clinics will do much to offset tuberculosis, and mal-nutrition. And it is a fine thing when even the play of youngsters is well-directed, all of which will lead them to husky health. (b) *In a mental fashion*. Down where I live children are being neglected by their parents. They run around the town in school time, and some of them seem never to go to school. Such children are growing up mental vagrants and paupers. Perhaps it is the same in your town. In this country called America our young people have such a splendid chance to get an education, that many of them seem to despise it. And, when it is too late, they realize what they have done. Oh, let us not let our young people fling away this fine opportunity of mental training, but try to show them the glorious worth of it all. (c) *In a spiritual way*. This objective surely ought to be the moving motive of Christian people. We ought to "have compassion" on them for Jesus' sake. One Sabbath evening a father was seated at the piano while two older children stood near, and a wee one listened in his mother's arms. The Sunday school songs were sung one after another, and then came the baby voice saying: "Papa, sing about Dod!" "Do you mean, 'Holy, Holy, Holy is the Lord.'" "Yes, papa," was the answer. It is in such quiet ways that we lead our children to Jesus. One is tempted to ask how much "Grandmother and Aunt Ann"

meant to the early Christian training of Charles Haddon Spurgeon. How much?

3. The "Afterwards" of This Moving Experience.

Consider what became of this river-waif; this "child drawn out of the water;" this cast-away baby. One turns to other scriptures to find the end of it all. Acts 7:22 tells us "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." Heb. 11:24 runs like this: "by faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." While Deut. 34:10 has this to say: "there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

When I was a child I saw a display advertisement in a magazine which used to come to our home. It was a picture of a bright, happy boy, while on the right and left of him were other faces older and more mature. On the left was shown the face of the lad as he went down the ways of poverty, while on the right was to be seen his face as he went on to prosperity. Under the center picture was the saying "What will he become?"

Our children will become, in part, what we make of them. And surely we want them to grow up to be godly souls assisting the Father in Heaven in carrying on, and completing, His Kingdom.

Surely we want our children to be as the Psalmist pictures them: "That our sons may be as plants grown up in their youth; that our daughters may be as cornerstones, polished after the similitude of a palace." (Psa. 144:12).

What did this boy become because of the double maternal influence behind him? History tells us. Jochebed and Thermuthis both played their part in rearing him: "for the Lord."

It had been a dull year in the church where Moffat was converted. The elders finally said to the old pastor: "We love you, pastor, but don't you think you had better resign? There hasn't been a convert this year." "Yes," he replied, "it has been a dull year — sadly dull to me. Yet I mind me that one did come, wee Bobby Moffat. But he is so wee a bairn that I suppose it is not right to count him."

A few years later Bobby came to the pastor and said, "Pastor, do you think that I could learn to preach? I feel within me something that tells me that I ought to. If I could just lead souls to Christ, that would be happiness to me." The pastor answered, "Well, Bobby, you might; who knows? At least you can try!"

He did try, and years later when Robert Moffat came back from his wonder work in Africa, the Prince Consort, husband of Queen Victoria, rose and uncovered in his presence, and the British Parliament stood as a mark of sincere respect.

The humble old preacher, who had but one convert, was dead and forgotten, and yet that was the greatest year's work he ever did — and few have equaled it.

The Value of Right Thinking

Morning, October 26, Nineteenth Sunday After
Trinity.

**The Rev. Chas. W. Brewbaker, D.D., Ph.D.,
Dayton, Ohio.**

"For as he thinketh within himself, so is he." Proverbs 23:7.

Volumes could be written on "I never stopped to think." It is an expression spoken glibly as an excuse for blunders, reckless and sinful living and for numerous disasters that have come to many. Some have said to me, after losing money in investments which promised fabulous dividends, "The thing looked so good to me and there were so many of my friends' names involved that I felt sure it was all right, but had I stopped to think I would be better off today." Excuses not only for poor investments, but for failure in marriage, reverses in business, failing health, terrible accidents, and diabolical crimes have in many cases been expressed in such words as these, "I did it without thinking," or "If I had stopped to think I know it would not have happened." Is this actually true or are they thoughtless expressions showing the deceitfulness and fallacy of wrong and hasty thinking?

It is no doubt true that each and all of us do many things as a result of certain instincts, but when it comes to things that involve choice between two or more lines of procedure, the act is a result of thought whether it is done quickly or after much deliberation. It matters not what the act may be, if it involves failure, pain, disaster, or defeat, self rises up and begins to make excuses.

One of the things that differentiates man from the lower forms of life is that he has the power to think, to feel, to reason, to decide as a person. He is so constituted that he cannot help but think. He is made that way. If you were to ask me what part of a person thinks, feels and wills, I would answer in another's language, "The intellect is the whole man thinking. The heart is the whole man feeling. The will is the whole man willing." Man is a person and in his waking moments he thinks constantly. His thinking may be in the nature of reverie which has no trackage and gets one nowhere. It may be routine thinking, the same thing over every day, or rationalizing, the kind which makes one try to find the reason for things. It may be creative thinking which results in change and new discoveries, or prophetic thinking which looks into the future for better conditions and greater progress, also constructive thinking which means building on a sound and permanent basis and results in the highest good for all. Too many people are not willing to think and are too often ready to condemn those who do. One thing that impressed me as I used to go through the National Cash Register factory which is in my city, was the simple word, THINK, which hung boldly in every department of that great plant. Mr. John H. Patterson and his co-workers knew the power and value of right, creative thinking even in the making of machines.

Man largely determines the quality of his think-

ing. Shakespeare said in Hamlet that, "There is nothing either good or bad, but thinking makes it so." 'Tis true each person has his baffling problems in the realm of his thought life, some many more and severer than others. It may be because of heredity, environment or circumstances induced by other causes. There are great currents of life, economic, industrial, social, educational and religious which beat heavily upon the whole of man and yet he must be able to say yes or no, I will or I will not. He must be the determiner of his own course of action to a large extent in thought and deed. If the philosophy of the Predeterminist is valid then man is not responsible for his thinking or his conduct. At one time while sitting in a class of University students, a member of the class remarked, "The Predeterminist thinks he is right." "Yes," replied the professor, "he should do some more thinking." If every person would do some more real thinking the world would be a richer and better place in which to live. Surely man can help what he thinks.

The quality of one's thinking determines one's character. To a large degree, one's thinking largely determines the place he is to fill in the world. All I need to do is to mention such names as Dean Charles R. Brown, Dr. S. Parkes Cadman, Luther Burbank, Thomas A. Edison, Henry Ford, John D. Rockefeller, Edgar Guest, Orville Wright, Charles Lindbergh, Richard Byrd, and others. Quality means kind, the kind may be either of a high ethical type or of a low, vicious type. The kind of thinking really says what a person shall be in the world economically, socially, educationally and religiously. It is a determiner of personality. Right thinking leads to the discovery of truth and it is the truth which gives man his freedom. The wise man spoke an undeniable truth when he said, "for as he thinketh within himself so is he." The man or woman who thinks in terms of victory has already achieved.

It is not an exaggeration to say that the power of right and victorious thinking is resistless. This is verified in the world all about us. In the realm of invention witness the marvellous progress in transportation. See the immense mogul engines thundering over the great trunk lines, carrying hundreds of thousands of tons of freight; the giant ocean liners like the *Leviathan* speeding through the mighty deep; the airships flying to dreamy heights and unheard of distances carrying human freight. Look what is being done with and by electricity in every line of industry, home life and pleasures. Note the accomplishments in the field of engineering, in radio, and in ten thousand times ten thousand other lines of progress. Witness the resistlessness of thought in the scientific world in the field of medicine, surgery and the like and the progress in education and religion. The world is changing rapidly because man thinks. All good and progressive changes are the result of good and progressive thinking. The great men and women of the world who make God the goal of their thinking, most invariably are progressive. They welcome change and gladly move on triumphantly with the age in which they live.

It is said that the body becomes like the food it eats through the process of assimilation. We believe, too, that the human mind partakes of the nature of the material upon which it feeds. Some minds are starved, others become diseased, while others grow strong and healthy, hence the use of such terms as psychiatry, psychoanalysis, mental complexes, etc. We are glad for those who can point the way to mental health and true happiness. I will mention a few helpful things that are invigorating, wholesome and helpful to mental growth and the enrichment of personality.

No one can measure the effect and power of reading good literature in the form of choice books and periodicals. It is remarkable how this broadens one's horizon and gives him world companionships that are abiding. Good books are helpful friends who are invaluable in stimulating thought, in creating high ideals and in stimulating one to do his best. Surely "reading maketh a full man;" it means versatility and gives one a high rating in society that cannot be had otherwise.

Observation and travel are rich sources of knowledge and mental stimulus. This is a beautiful and interesting world. Ofttimes in our own yard there are wonders of nature and "acres of diamonds." The scientist is a keen observer, the naturalist is a traveller and the finest and richest illustrations are the result of man's observations. God's great book of nature provides unlimited resources for the pen of the writer, the brush of the artist, the compositions of the musician and the thought and eloquence of the teacher, lecturer and preacher. Observation and travel also teach us the universal likeness and needs of all mankind and help prepare the way for the coming of a Universal Brotherhood. Man himself is a wonder and provides a limitless field for research and study. The Bible says, "What is man that thou art mindful of him and the Son of Man that thou visitest him, for thou hast made him but little lower than God and crownest him with glory and honor."

Right associates and right social contacts are great aids in stimulating ennobling thought and creating lofty ideals in regard to human relation-

ships. The evolution of ethics is a reality. As man progresses and society develops man's conception of his relationship to others grows on the side of right. The kind of social contacts to which one habituates himself constitutes a strong factor in his thinking and in his doing. "Tell me with whom thou goest and I'll tell thee what thou doest," holds good and should be a valuable signal to every thinking person. There is a social contagion either for good or bad. There is a crowd psychology which can be used either for human uplift or social disaster and death. There is more truth than fiction in the saying, "If a man lies down with dogs he will get up with fleas."

Another immeasurable stimulus to deep, lofty and right thinking is occasional solitude and quietness. To the majority of people this has little significance or meaning because of the constant daily and hourly rush of this mechanical and materialistic age. But man cannot reach his best or be at his best for God, others or self unless periods of seclusion and quietness are a definite part of his life's schedule. When alone, shut away from the world, its noise and going, one has composure of self. His whole being assumes a restful and receptive attitude and thus prepares the way for great discoveries in the realities of the invisible and makes real the spiritual verities. Quietness brings one into companionship with the unseen, it results in creative thinking. The great creations in literature, art, music, architecture, engineering, invention and the like are largely the result of quiet and solitude.

The world progresses because men and women stop to think. The study and laboratory have their place in the economy of God and man. Quietness also leads one to a new consecration to tasks both old and new. The reason there are so many human failures and wrecks is because men have not stopped in the grind of life to rest a while for both bodily and mental renewal and invigoration. To get a new start one must stop. For a new consecration there must be time for evaluation and appreciation of one's real work, of his possibilities, of his task and of the goal ahead. There is no excuse for anyone saying, "I never stopped to think."

Getting Rid of Fear

Evening, October 26, Nineteenth Sunday After Trinity.

The Rev. Gordon W. Mattice, Fort Washington Presbyterian Church, New York.

"For God gave us not a spirit of fearfulness; but of power, and love, and discipline." 2 Tim. 1:7. Reading, 2 Tim. 1:14—2:1-13.

We all have fears, and because we do have them our lives are handicapped and impoverished. The happiness and usefulness of many a life is arrested by the fears that dog that life. Mother is afraid for her children — father is afraid of his job; the worker is afraid of the boss — there is not a home,

office, factory, school, or even a church in which some hang-dog apprehension is not eating at the hearts of men, women, and children who go in and out. Fear starts in the cradle and ends in the grave. A child is afraid to be left alone in the dark; afraid later to go to school; as a young man afraid to face the world of keen competition; afraid of mistakes, weaknesses, sickness, adverse conditions, opinions of others, hardships, life, death. It is unnecessary to catalogue these further. We know them only too well and face them only too often. These fears make us gloomy, irritable, nervous, difficult to get along with, unreliable, peculiar, touchy, inefficient, and absolutely sick. Fears are the black beasts of fantasy that paralyze

our waking hours and fill our dreams with morbid experiences. Fear haunts the religious as well as the irreligious; the rich as well as the poor have their fears; the intelligent and unintelligent are alike unspared by this common enemy of humanity.

There have been many books written on mental health. These many writers advance theories of diet, some cult, some form of new religious formula, some superstition or some philosophy intended to cure. The offices of quacks are filled; sanitoriums are doing a prosperous business and millions are carrying rabbits' feet and similar charms to chase away the demon of fear. You need only to go with a minister into half a dozen homes to find out how real fear is and what ill effects it has.

So, we come to this topic today feeling that if Christianity has any contribution to make in aiding us to get rid of fear it will be most welcome. I do not speak as one who is entirely fearless, but I can speak as one with authority when I tell of what comfort and help I have found in Christ.

Fear itself is necessary to self-preservation. In itself it is perfectly normal and wholesome. It becomes morbid when the reaction is inappropriate to the situation which provokes it. Fear is the mother of prudence — because we fear fire we have organized protection against its spread; we control it; because we fear the lawbreaker and criminal we take necessary steps to apprehend and punish; because we fear disease we take precautions to control its spread. We all know that fear in itself is valuable for humanity. Under the impulse of fear, stimulated by actual danger, deeds of supernatural strength and amazing bravery have been performed. It is a biological fact that the sympathetic nervous system acts upon the glands and stimulates them to secrete substances which activate the muscles and nervous system. The secretions of the thyroid and adrenal glands give added strength. But when fear paralyzes effort it is unnatural and must therefore be done away with. When our fears are met and properly organized life functions perfectly and adequately.

We have many verses in the Bible that speak of overcoming fear. Psalm 34:7 sings:

"The angel of the Lord encampeth around them that reverence him, and delivereth them."

Psalm 27:3 sings another message from God:

"Though an host should encamp against me, my heart shall not fear, though war should rise against me, even then will I be confident."

Isa. 41:10 shouts it:

"Fear not for I am with thee!"

Go back to Psalm 27 and exalt in:

"The Lord is my light and my salvation; whom shall I fear; the Lord is the strength of my life; of whom shall I be afraid?"

Again and again we find this refrain:

"Quit yourselves like men; be strong. Fear not, only believe. . . ."

And then we have the verses we read a moment ago, and studying this a bit we recall that 2 Timothy was written by Paul shortly before his martyrdom. He is in prison and this is the last message he wrote. The opening verses of this letter reveal that this letter was written to Timothy because he was timid. He was afraid of something. Fears were very real and annoying to this young Christian and the aged apostle writes words of wisdom and comfort. In what Paul says here we shall find some ways of dispelling our fears. He speaks of three gifts of God which will enable one to overcome.

1. Spirit of Power. The power to overcome foes and danger. To bear trials; to triumph in persecution. It is the nature of the Gospel to inspire men with holy courage. Our fears are, for the most part imaginary, and we need the spirit of power to master them. If you are struggling with your fears, and who of us is not, God will give you Power.

"Hast thou not known? Hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary. He giveth power to the faint; to him that hath no might he increases strength. Even the youths shall faint and be weary, but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint." (Isa. 40:28-31.)

The more we trust God the more power we receive. The more power we receive the more we are freed from fear. The more we free ourselves from fear the more abundantly we live. The more abundantly we live the happier and holier and more helpful our lives become. Those who have yielded to God have sung:

"Kill me, none may; conquer me, nothing can; I am God's soul fused in the soul of man!"

Every character in the Bible knew this power. Moses overcame his fears with the power God gave. David went out against the giant unafraid because he knew God was with him. He knew that with God in his soul he could lick any giant. Anybody can whip giants and many have whipped giants — giants of defeat, of wrong, of sin, of doubt, of sickness, of fear, of death — if they get God on their side.

2. Spirit of Love. The tendency of God in the life is to cast out fear.

"There is not fear in love; but perfect love casteth out fear." (1 John 4:18.)

"The expulsive power of a higher affection." Have you tried this in getting rid of your fears? Love is not an affection that produces fear. If a man has perfect love of God his fears are gone. What is there for him to be afraid of? That is what I want to know. If a Christian can't get rid of fears I want to know who can. I think you will agree with me that tormenting fear comes mostly because we are not doing right or because we do not trust God. We may depend upon it, that so long as our consciences condemn our wrongdoing we shall be harassed by fear. God has made the path

of sin a haunted and fearful path. Only in consciousness of right can we cast out fear. Paul was on the Damascus Road warring against God, when the vision came to him that transformed his life — as soon as he surrendered his heart to Jesus Christ, the words, "Fear not, Paul," came. From that moment Paul never knew what it was to be afraid. So shall it be when we live our life with Christ. We are delivered by a spirit of Love.

3. Finally, another way of getting rid of fear is Discipline or a Sober Mind. This refers to a well-balanced mind, a mind that controls and organizes. I think I can illustrate what Paul meant here. The other day I saw some boat racers. The oarsmen in the crew moved together as one man. There was no faltering in direction because the helmsman had his eye on the finish line down the stream. Every pound of muscle in that team, which means disaster if not properly controlled, is harnessed to one idea — the goal. With the strong arms and backs the idea was important; but without the uniting and inspiring idea of the goal they would not work the way they did. Together the idea and the power swept to victory. Look at Augustine as a young man rioting his life. Then the fact of the love of God in Christ captured him. Watch now and see his life controlled, united, directed until it begins to pour out its resistless power for Christ and his Church. Soon he made an impression. Meditate on what might happen to you, here and now, if you will crown your life with this gift of God — a sober and disciplined mind. You will send fears scurrying like rats if you take this gift.

The mastery of fears is to be found first in ourselves. There is no mystery about this. Says an expert, a physician:

"The real cure is found only in the clear understanding of one's own nature and in the patient attempt to appreciate those things which play upon it for good or evil."

The cure is to be found in a new attitude towards life. Building a courageous and sensible philosophy toward life as we find it. Do not lose yourself in the struggle — do not worship at the shrine of ignorance — put not your trust in the mysticism and superstitions of primitive peoples.

A little girl had been told that hobgoblins lived in the shadows and caught naughty children. She was afraid to be left alone in the dark. She was nearly crazed with tormenting fear until she was sent to live with a wise aunt who undertook to comfort the child by telling her of the care of God. She told the child that darkness was only a blanket with which God covered up the world. She would tuck in the little girl in her crib and say, "The darkness is just like a huge, soft blanket that God sends to wrap the earth up in so it can go to sleep." Once the light went down suddenly and the child screamed, "There's a big black bear in the corner." The aunt flashed up the light and said, "Dear, God is in the room — our Heavenly Father." After a while the child came to refer to the darkness as "God's blanket." Back to the simple faith of this little child we must go if we are to get rid of our fears. If we love Him perfectly, keep our confidence in Him, all tormenting fear shall be cast out.

"God is my strong salvation,
What foe have I to fear?
In darkness and temptation
My light, my help is near.

"Though hosts encamp around me,
Firm to the fight I stand;
What terror can confound me,
With God at my right hand?

"Place on the Lord reliance,
My soul with courage wait;
His truth be thine affiance,
When faint and desolate.

"His mighty thy heart shall strengthen
His love thy joy increase;
Mercy thy days shall lengthen;
The Lord shall give thee peace."

Illustrations

THE REV. WILLIAM J. HART, D.D.

HYMN SELECTION BY A PRISONER

Acts 16:25. "Sang praises unto God: and the prisoners heard them."

Under the title "Spirits in Prison" a Methodist minister in England, the Rev. G. A. Metcalfe, relates his experience when he first went to conduct a service as a chaplain in a prison. There he found men confined for various crimes. One had been convicted of murder, but his sentence of death had been commuted to penal servitude. During the service a murderer sat alone on the front seat. "There were hardened criminals behind, and here and there some mother's lads with

fine faces and soulful eyes glistening with tears."

Having delivered his message, he found that there was time for the singing of an additional hymn or two, and so he asked the prisoners to make their own choice. He reported it thus: "Jesus is tenderly calling me home . . . How they sang it! . . . Then a fine young fellow made his choice. A lump rose in my throat and my eyes grew dim as we sang. There was a sob in the prayer of our praise:

"Holy Father, in Thy mercy,
Hear our anxious prayer.
Keep our loved ones, now far absent,
'Neath Thy care."

PREFERRED HER MISSION TO MONEY

Isa. 6:8. "Then said I, Here am I; send me."

The following item from the Associated Press of June 15, 1930, held the front page in many newspapers. It indicated the high idealism of youth, and its desire for service:

Philadelphia—An "ideal American girl" hopes to be a missionary in India. Given the title at the sesquicentennial celebration, Miss Alice M. Thompson spurned opportunities to make money from it. She has been graduated from Ohio Wesleyan University and has become director of religious education in the Oakland M. E. Church in Philadelphia, but her goal is the foreign missionary field, particularly India.

RECEIVED A MESSAGE THROUGH CHARLES WESLEY.

Col. 3:16. "Singing with grace in your hearts to the Lord."

"I am now in my seventy-third year, and just completing the fiftieth year of my ministry," said the Rev. T. Ferrier Hulme, D.D., fraternal delegate from the British Conference of the Wesleyan Methodist Church, when he delivered an address before the General Conference of the Methodist Episcopal Church in Kansas City, May, 1928. In closing, he paid a glowing tribute to Charles Wesley as a writer of hymns. Said he:

"May I give you my experience? I have known Jesus for many years. I have been preaching for fifty years. Twelve years ago it seemed as if my work was done, I was laid low by a terrible illness, and had to undergo a major operation that might well have been fatal. My life was in the balance. I said: 'Charles Wesley, what have you for me? give me something short and sweet.' And he gave me what in our hymn book is Hymn No. 121:

Jesus the first and last,
On whom my soul is cast;
Thou didst Thy work begin
In blotting out my sin.
Thou wilt the root remove,
And perfect me in love.

Yet when the work is done,
The work is but begun;
Partaker of Thy grace
I long to see Thy face
The first I prove below,
The last I die to know.

"I repeated it to the last line, and then sank in blissful dreams away, and came to chattering about Hymn 121. The nurses thought they had got a funny Johnny there. You all understand it. When I came from that nursing home, before I could walk, I just crawled to Charles Wesley's grave nearby the nursing home and gave God thanks for all that Charles Wesley had been to Christendom, and especially for what he had been to me."

GLAD HE LEARNED THE HYMN IN THE SUNDAY SCHOOL

2 Tim. 1:6. "The gift of God which is in thee."

Captain John Lauder, after being several weeks in the hospital during the war, wrote home to his

father, Harry Lauder, as quoted in "A Minstrel in France":

"I had a sad experience yesterday. It was the first day I was able to be out of bed, and I went over to a piano in a corner against the wall, sat down, and began playing very softly, more to myself than anything else.

"One of the nurses came to me, and said a Captain Webster, of the Gordon Highlanders, who lay on a bed in the same ward, wanted to speak to me. She said he had asked who was playing, and she had told him Captain Lauder—Harry Lauder's son. 'Oh,' he said, 'I know Harry Lauder very well. Ask Captain Lauder to come here.'

"This man had gone through ten operations in less than a week. I thought perhaps my playing had disturbed him, but when I went to his bedside, he grasped my hand, pressed it with what little strength he had left, and thanked me. He asked me if I could play a hymn. He said he would like to hear 'Lead, Kindly Light.'

"So I went back to the piano and played it as softly and as gently as I could. It was his last request. He died an hour later. I was very glad I was able to soothe his last moments a little. I am very glad now that I learned the hymn at Sunday School as a boy."

LET CHRIST MANIFEST HIMSELF THROUGH HIS LIFE

Isa. 6:8. "Then said I, Here am I; send me."

When Bishop F. W. Warne was retired by the General Conference of the Methodist Episcopal Church in 1928, having reached the age limit, he said:

"I was thirty-two years old and had been twelve years in the ministry before I had a call to India. But one day, sitting in my Annual Conference, when an appeal was made for young men to go to India, my call came to me as clearly as if it were a flash of light out of the heavens; and through forty-one years that has remained as one of the deepest convictions of my life—that God called me to give my life to the people of India. And I have tried to be obedient unto the heavenly vision. I have tried to let Christ manifest himself through my life fully given over to him. And if anything has happened that has been worthwhile all the glory is his. He called me; he led me; he helped me; and not unto me or anything I have done, but unto his glorious name be all the praise, world without end."

SINGER THRILLED WHEN SHE SANG FOR SCRUB WOMAN

Matt. 25:40. "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

Yesterday I was at the Elder's Convention of Chester Presbytery and heard Harry Paisley, the Treasurer of the Reading Railroad Company, tell

this: The choir was waiting for the delayed organist. The great soprano was talking. She said, "I have sung before all the greatest folk in America. I sang before a company of titled folks from Europe who were visiting here in this country. But the greatest thrill I ever got in my life was singing before one lone woman, an she a scrub woman." "Tell us about it," said the tenor. "We were getting ready for a great musical event, and had been in the church rehearsing. As I passed out on my way home the scrub woman, with duster in hand, stopped me and said 'Lady, you sing so beautifully—I wonder if some day you would sing "Face to Face" for me—it isn't asking too much, is it, lady?' I told her I would be glad to do so some day. When I got to the doorstep something said to me, 'Do it now,' so I turned back. The organist was still there, and I asked him to play Fanny Crosby's masterpiece. When the scrub woman heard the strains of the organ on the familiar tune, she came into the church and sat on the very front seat with the duster in her lap, and her eyes intensely upon me with a strange light in them. I never had such a thrill in all my life of song. I never felt so lifted up, for there in that front seat sat the Lord Jesus himself listening to me sing to him!"—William H. Ridgeway, in the *Sunday School Times*.

WHY WE ARE MISSIONARIES

Gal. 1:1. "Commissioned . . . by Jesus Christ and God the Father." (Moffatt.)

One of the first things that impels us as missionaries is a basic belief in men. The missionary enterprise believes in people, apart from race, birth, and color. It says there are no permanently inferior peoples. There are undeveloped races, but there are untold possibilities in every human personality. A Negro preacher to the American Indians laid the foundation of the missionary work of the Methodist Church. A Mohammedan looked at some of the outcasts of India who had been lifted out of their lowly condition by Christian missionaries and said, "Here you have turned animals into men." There is possibility in every person no matter how humble his present state.

We believe that each nation has something to contribute to the life of the human race. It would be a poor thing indeed for us to try to Anglo-Saxonize the world. It takes many instruments to make up a symphony; and many peoples to make a harmonious world. There is no mere giving nation and no mere receiving nation any more. All must be giving, all receiving. We expect to get back from the East as much and more than we give.

As we believe in the people of the world we want them to develop economically, politically, socially, and morally. We do not believe the non-Christian faiths can produce this development. No nation can rise higher than its inmost thinking; no nation can be lifted until you lift the ideals that paralyze the life. I have looked into the soul of the East; I have let the non-Christian speak at his highest and best, but I have come to the conclusion that these faiths are bankrupt. But they have

very great assets; one can still have assets and be bankrupt. They have not sufficient resources to pay off the obligations they owe to their devotees. Every economic and social evil in the East is rooted in religion, and you cannot raise the people in other realms until you change the religions.

Christ in life is inescapable. An Indian said, "Begin at India and her needs and you come out at the place of Christ." The modern man knows he must be religious after the mind of Christ or not be religious at all.

Everything is changing and being modified in the East. "All our customs are in the cooking pot," as an Indian said. Everything is changing except Christ. He stands unmodified forcing modification upon everything.—E. Stanley Jones.

WHEN WILBERFORCE MADE HIS DECISION

Ezek. 37:1. "The hand of the Lord was upon me."

Writing on "Life's Greatest Hours," F. C. Hoggarth refers to a great hour in the life of William Wilberforce when he made a notable decision, and dedicated himself to the service of humanity. Said he of Wilberforce:

"For a time he lived a gay and careless life. Then a far-reaching change came over him. Life, he realized, was a great trust, especially where, as in his case, wealth and opportunity had been freely given. He had long felt the shame of the slave trade—that British ships and British citizens were engaged in the capture and sale of the black people of Africa. He knew well enough what an entail of woe and misery the trade involved. He felt the challenge of the evil thing, felt that he would like to strike a blow at it. Yet there were obstacles, and the opposition, he knew, would be bitter; what the final cost might be none could say."

"One day he was visiting his friend William Pitt, then prime minister of England. As they sat at the root of an old tree just above the steep descent into the vale of Keston, Pitt said, 'Wilberforce, why don't you give notice of a motion on the subject of the slave trade?'

"Wilberforce took his decision and seems to have carved his resolve on a stone seat near the tree. The old tree still stands, and is carefully tended, as more notable than an ordinary tree, because of the resolve made there. Thus it was that Wilberforce dedicated his life and his brilliant gifts to the abolition of the slave trade, a cause which he and his comrades carried through to a triumphant end."

TOOK THE CHAIR HIMSELF

Jas. 3:17. "Full of compassion and kind actions." (Weymouth.)

Howard Williams, son of Sir George Williams, founder of the Y.M.C.A., was the worthy son of a large-hearted, broad-visioned man. Much was said by his friends concerning the usefulness of his life when he passed to his reward early in 1929, twenty-three years after the death of his honored father. But one of the most beautiful incidents was related by Mr. W. W. Hind-Smith, who stated

that on the day he told the story he called again upon an invalid lady whose case he had placed before Mr. Williams several years earlier. Knowing the generosity of the man, Mr. Hind-Smith suggested to Mr. Williams that he possibly would like either to give or lend this woman a bath-chair so that she might sometimes be enabled to get out-of-doors. The man who loved to play the part of the Good Samaritan acted promptly on the suggestion, as indicated by the narrator:

"He not only took one down himself soon after, but wheeled it right up to her door. He had a chat with her, and without disclosing his identity said the bath-chair was from Mr. Howard Williams, who sent it at the request of Mr. Hind-Smith, and it was only during a subsequent call upon this invalid and a casual conversation with Mr. Williams after that I ascertained it was he himself who had actually called." Mr. Hind-Smith also added these words: "If any reader can match this for true Christlike spirit and humility I should be interested to hear it."

SAW JESUS AND NOT A LEPER

Matt. 25:40. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Elizabeth of Hungary was wonderfully kind to the sick and the poor. There is a legend that she brought to her palace a child who was said to be a leper. There was no other place to put the child, so she had it laid in her own bed. When her husband heard what she had done, he was much displeased, and came and turned the bed cover to see if the child was as loathsome as he had heard it was; when, behold! he saw no body covered with festering sores, but the Lord Jesus Christ himself, shining with beauty and glory.

This lovely legend illustrates what Christ himself meant when he declared that every kindness done to the least of his brothers and sisters is really done to him. . . . We want to come closer to our Redeemer? then let us come closer to his sick folk.—*Dr. Amos R. Wells.*

ENJOYED CONTACTS WITH HIS NEIGHBORS

Luke 10:29. "Who is my neighbor?"

A young citizen of Georgia, "pure Confederate on both sides" and bearing the names of two distinguished generals, enjoyed a year at a Northern university with a Chinese in a room on one side of him and a colored man on the other. He found that he had not the slightest difficulty in meeting both his neighbors on terms of equality and he enjoyed his contacts with them.—*O. G. Villard in "The Crumbling Color Line," in Harper's Magazine.*

"MADE OF ONE BLOOD"

Acts 17:26. "And hath made of one blood all nations of men for to dwell on all the face of the earth."

As a doctor for twenty years in the Orient, I think I have a special right to speak on this sub-

ject. I have taken a microscope and examined the blood of Americans; I have taken the microscope and examined the blood of Koreans. There is no difference. "He hath made of one blood." Present-day medical science has developed a new blood test. As you know, before a blood transfusion is made, the blood of the donor and of the sick person must be tested to see whether their blood will mix with safety. Through these tests it has been found that there are four groups of individuals. Groups one, two, three and four are found in America, and you can't mix the blood of different groups even amongst Americans. Groups one, two, three and four are found in Korea, in Japan, in China, in every race in the whole world; and individuals belonging to the proper groups, no matter of what race, whether East or West, can safely mingle their blood in transfusion. Science has demonstrated again that "He hath made of one blood."—*From an article on "The Doctor Examines the Orient," by James D. Van Buskirk, M.D.*

MORNING PRAYER

Psa. 5:3. "In the morning will I direct my prayer unto thee, and will look up."

Before unto the crowning morn I fare,
Hear thou, O Lord of men, my morning prayer.

When on all sides insistent problems throng,
Keep me serene of soul, unsmirched of wrong.

If Thou to me some heavy task entrust,
In wisdom guide me, make me firmly just.

If Thou this day my work with increase bless,
Increase the more my wealth of thankfulness.

Should loss befall, and doubt, and panic fear,
What else may go, keep Thou my faith still clear.

Grant me the body's health, the cleanly mind,
And to my fellows make me very kind.

—*Fred Morton.*

NIAGARA FALLS

Ezek. 47:6. "Hast thou seen this?"

I stood on the brink of Niagara one day and heard a group of tourists discuss the falls. One was an engineer and he was chiefly interested in his thoughts of the possible power development at Niagara Falls; what has been done and what could still be done with that vast reservoir of electrical power. One was an artist and he was interested in the colors of the water, green, blue, purple, and white, which swept over that immense brink. One was a poet and he was dreaming great epics and lyrics to that mystical waterfall; while Indian legends were sweeping through his creative mind. One was a preacher and he was thinking of Niagara Falls in terms of sermon illustrations and in terms of life, in terms of preaching.—*Dr. W. L. Stidger, in "Developing the Homiletic Mind."*

APPRECIATION VOICED BY THE STRANGER

Ezek. 47:23. "The stranger."

The following acknowledgement of kindness received makes pleasant reading:

"This is an appreciation of the kindness, courtesy and honesty of the general run of New York people. During my stay in your city the past week

it was necessary for me to go to Roosevelt Field. I had just three minutes to catch the train in the Pennsylvania Station. I laid a \$5 bill on the counter, got my ticket, rushed off and left my change. When I came back from Mineola I stopped at the ticket window and spoke to the man in charge. He remembered the episode and handed me back my change. I think that was a very fine and upright thing to do. That man certainly set a fine example for all in his position. It is people like that who make this world a better place to live in.

C. C. Reed, Portsmouth, N. H., Oct. 8, 1928, in The New York Times.

KING AND BIBLE

Psa. 119:104. "Through thy precepts I get understanding."

In London there is a home within the palace which is as private as any other Englishman's castle. It is in that home where the King and Queen breakfast alone that the Bible is read (by King George and Queen Mary).

. . . Sometimes I have thought how strange it must be to read the Bible as a King. There are few words more frequently mentioned in Scripture than this, yet when most of us come upon the word it means, in our case, somebody else. We are not born to be kings.

But suppose you were. Suppose that you had really felt the crown upon your brow. Suppose that you had really held the scepter in your hand. Think what it would be to read of a King of kings and a Lord of lords! Where every knee bows to you, what must it be to bow the knee to Somebody Else? Where your royal word pardons the murderer and saves his life, what of the word that pardons you and saves your life? The Bible is a great book, not only for the poor and needy, but for the rich and powerful.—*P. W. Wilson.*

UNDEVELOPED SPIRITUAL POWER

Acts 1:8. "You will receive power when the Holy Spirit comes upon you." (Moffatt.)

Charles P. Steinmetz went to Wellesley Hills to visit his friend Roger W. Babson. "And the two, scientist and statistician, discussed radio, aeronautics, power transmission—any number of things," according to Eleanor Early, who reported an interview with Mr. Babson in the *Utica Observer-Dispatch*. Said she:

"And Babson said to his guest: 'Tell me, my friend, what line of research will see the greatest development during the next fifty years.'

"Mr. Steinmetz dropped his head in his hands," declares Babson. "He had a massive head on a little insignificant body. One of the finest heads I have ever seen. For several minutes he was quiet. I think he was seeking words for the answer he gave me. It was you see, a most extraordinary statement on the lips of a great scientist."

"The great discoveries," he said 'Will be made along spiritual lines. We scientific men have spent our lives studying physical forces. And now—having made the most sensational discoveries in

the history of the world—we learn that our knowledge has not brought people happiness. Material things will never bring happiness.'

"Scientists must now turn their laboratories over to the study of God, and prayer, and the spiritual forces. Here is the field where miracles are going to occur. Spiritual power is the greatest of the undeveloped powers, and has the greatest future."

JERRY DOES THE CHIEF A GOOD TURN

Ezra 3:5. "Willingly offered a free will offering."

Jerry, an American lad of thirteen years, was the youngest passenger aboard the ship on which Dr. and Mrs. Robert Shields, veteran Methodist missionaries, returned to Angola, Africa. Stories of Africa had Jerry's undivided attention. When he had heard one he made haste to write it down. That didn't seem unusual, for most boys, and especially Boy Scouts, are interested in animal stories, stories of adventure, and stories of native people.

Sunday came and Dr. Shields preached at the services on shipboard. He told of the darkness in some places in Angola and mentioned a chief who came pleading for a teacher to read the two gospels that had been given him by an evangelist. His constant prayer was "God, I cannot read, please send us a teacher to tell us what is in these books."

When the eight days' voyage came to an end, Jerry approached the missionaries and said, "Many people do not believe in missions, but I do. My father gives me a little allowance every month. Here is a dollar."—*The Epworth Herald.*

INFLUENCE OF A VILLAGE PASTOR

Psa. 48:13. "That ye may tell it to the generation following."

Dr. Robert Ayres Brown, for many years an active member of the Central Illinois Conference, who died recently, was once conducting an evangelistic meeting in Monmouth, Illinois, when two young men, one of them his own son, heard the call to enter the Christian ministry. The son, Dr. Arlo Ayres Brown, is now president of Drew University, while the other man is a member of the faculty of the same institution. Thus Robert Brown, in a mid-western parish, placed his influence upon a great educational institution and, through it, upon the world-wide ministry of the Methodist Episcopal Church.—*Adult Bible Class Monthly.*

BRAVE BOY GIVEN BOOK

Jer. 31:16. "For thy work shall be rewarded."

On a July day a little lad of four was playing at the side of the Grand Junction Canal, Leicester, England, when he slipped and fell into the water, which was six feet deep. His cousin, Frank Whitsey, twelve years of age, a member of the Boys' Brigade, and also a member of the Congregational Sunday School, though fully clothed, immediately jumped into the canal, and rescued the little fellow. The incident, being reported to the Royal Humane Society, and also to Brigade headquarters,

brought him the Royal Humane Society's "Parchment," and the Boys' Brigade "Diploma for Gallant Conduct."

Some weeks later Dr. John A. Hutton, editor of *The British Weekly*, was preaching at the Bond Street Congregational Church, where the boy, Frank Whitsey, was in attendance. The scholarly preacher expressed a desire to meet the lad, and tendered congratulations. Dr. Hutton said that he was thrilled by the news of an act so gallant, and would have pleasure in sending the boy a book as a remembrance.

What would such a bookman as Dr. Hutton send to a brave lad of twelve, do you suppose? It was a copy of "The Book of Everlasting Things," by Arthur Mee, a popular British writer for young people. The book was inscribed by the editor of *The British Weekly* to Frank Whitsey, "in tribute to his young gallantry."

The deed of the lad was heroically brave; and the recognition given by Dr. Hutton was most gracious.

The Homiletic Year --- October

THE REV. J. R. T. LATHROP, D.D.

Harvest Home

Christian Stewardship

Hymnology

Christian Missions

Augsburg Confessions

I. HARVEST HOME

Was known as the Feast of Booths, or Tabernacles, or Ingathering at the time of the vintage. (Ex. 23:16; Lev. 23:37-44.) It began on the 14th day of the seventh month, and was in every respect a harvest-home. It was one of the three feasts requiring pilgrimages to Jerusalem. This particular feast had special reference to the products of the soil. It lasted seven days, the people dwelling in booths. The first day was a "solemn feast," a day given to meditation, to the meaning of life, to the Providence of Jehovah.

The week was devoted to *Sacrificial Worship*, signifying man's dependence. There is no worship that does not share. "Grateful" means filled with gratitude.

Vows were made with their freewill offerings. (Num. 29:39.)

In the general convocation the *Law* was read.

It was an occasion of *joy* — a festival of social delights. The "Songs of Degrees" were chanted at the dawning of the day. (Psalms 120-134.)

Priests greeted the dawn by the blowing of trumpets. Water for libation was brought from the pool of Siloam in golden vessels.

Likely there is a reference to this in Jesus words: "In the last day, the great day of the feast,

Jesus stood and cried, saying: If any man thirst let him come unto me and drink." (John 7:37.)

Greeting the sun's rising was a symbol, perhaps borrowed from pagan faiths. Jesus that same day cried: "I am the Light of the World. He that followeth me shall not walk in darkness but shall have the Light of Life." (John 8:12.) Here, Jesus teaches us how to use symbols. The entire Week of Tabernacles was symbolic.

In it Israel was to remember the deliverance, helplessness; and praise to Jehovah and good-will to his neighbor were to abound. Our "Harvest Home" Services also are symbolic. First fact is our utter *Dependance upon Divine Goodness*. It has been said authoritatively that of all we have, all we gather, all we claim as our own, whether from the farm or the factory or profession, our own contribution is five per cent — that of the God of Heaven, whether we neglect Him or deny Him or adore Him, is the other ninety-five per cent. So for Harvest Home here is a great Text:

"The Earth is the Lord's and the fulness thereof,
The world and they that dwell therein."

- (1) Ownership by Creation.
- (2) Ownership by Providence.
- (3) Ownership by Redemption.

I am told that some of the foreign churches have as their custom the assembling of themselves in

the Spring to ask God's blessing upon the seed, the soil, the sower. And in the autumn they again gather to praise Him for His mercy and goodness. Why not? Ceremonial worship, often by its symbolic significance deepens reverence and has a fundamental appeal. Perhaps Alfred Tennyson in his poem "The Human Cry," strikes a chord we need.

"Hallowed be Thy Name — Hallelujah!

Infinite Ideality!

Infinite Reality!

Infinite Personality!

Hallowed be Thy Name — Hallelujah.

"We feel we are nothing — for all is Thou and in Thee; We feel we are something — that also has come from Thee;

We know we are nothing — but Thou wilt help us to be.

Hallowed be Thy Name — Hallelujah!"

II. CHRISTIAN STEWARDSHIP

PRAYER

O Lord God who can speak unto Thee, save the one who has clean hands and a pure heart. In this matter of stewardship are our hands clean, our hearts pure? Save us Lord from littleness of soul, from greed. We would ask neither riches nor poverty, lest in one we should forget Thee; in the other curse Thee. But we ask integrity, and a recognition of Thy divine ownership over all we have and control. Amen.

Stewardship is not the talismanic word in Protestantism it has a right to be. For it possesses virtues to avert many evils. Pervading Christian stewardship is a law regulative of higher values. By which is meant that it cannot be ignored with impunity.

The slow spread of the practice of stewardship throughout the Protestant bodies is not complimentary to our type of Christian experience. This can be accounted for likely, as it is by many looked upon as something added to the Gospel by ecclesiastical authority. Secondly, many ministers have been slow in presenting the meaning of it to their people; either through the lack of understanding or fear that it might dishearten many well meaning members, who would look upon it as an impossible task.

There is a large and influential Protestant membership that has accepted stewardship as an intrinsic part of the Gospel. We are not without many witnesses to the spiritual results of this teaching. Recently all the denominations through their publishing houses, Advocates, books and tract publications have been diligently spreading the teaching. Some have stewardship departments and secretaries for this form of education.

The tithe was inclusive of the whole economic life of the people. From the beginning God's Church has dealt with the economics of religion. For instance Psa. 24:1, "The earth is the Lord's and the fulness thereof." Psa. 50:10, "Every beast of the field is mine and the cattle upon a thousand hills." Haggai 2:8, "The silver is mine and the gold is mine, saith the Lord." So far back as Exodus 19:5 — It is written, "The Earth is mine." And in Lev. 25:23, "The Land is mine." (See Law of the Tithe in practice — Neh. 10:35-39.)

The first — of that — which was tithed recognized God's ownership. Here, then is the stewardship of ownership. The teaching is that man owns

not anything in his own right. All that we hold and all that we control is in trust. In other words we are trustees of lands and stocks and bonds, and of what we call ours, and we act in God's stead. To meet all other obligations and to neglect the financial obligations of stewardship is to abuse our trust. Such is the doctrine of ownership as related to the Kingdom.

I was greatly edified in finding the word stewardship applied to an economic study on "American Business Objectives." Julius H. Barnes, Chairman of the Board of Directors of the Chamber of Commerce of the United States, speaking at the dedication of the Cleveland Union Terminal, Cleveland, Ohio, June 28, 1930, on human progress said:

"So also in its successive stages, progress finds its stewardship in the hands of successive generations of men. No generation may harshly judge the standards or records of its forbears except in the light of conditions under which that earlier stewardship was discharged. In this way are human practices perfected and human aspirations lifted to greater heights." He is in this connection discussing the community trust of all those acquisitions involving property, progress, development as a direct Trusteeship passing from one generation to the hands of another as a most sacred Trust. Apply that now to the Church and the development of God's Kingdom. It is this driving power of stewardship that has overwhelmed our modern prophets in the ministry that the Church shall no longer play with its responsibilities. God's underwriters is the redemption of the world. To finance it He has His own plan — it is known as Christian stewardship.

In the meantime stewardship is as sacred, and as far-reaching as is prayer.

III. MUSIC — HYMNOLOGY

Music has been characterized as the divinest of the Arts — the narrowest but the sweetest. No art has the universal appeal as has music. Fascinating tales are told of its influence over insects and beasts. Scientists tell us that even the lowly earth-worm sings. We now know that the universe is filled with music, and the lovely gift of song makes vocal forest and city as it pours forth from our friends, the birds.

It would seem that man in the expression of his wonder, his misery, his pain and disappointment, his joys and fears discovered that by rhythmic emotion he came to restful satisfaction. As his understanding grew he made his appeal more and more to the forces which bound him to unbreakable, and seemingly unbearable conditions. The developing consciousness of his own power and prowess could not be separated from an increasing sense of his dependence. When man came to the knowledge of rhythm, then began he to be a poet and a musician. This psychic process in some such fashion marks the beginning of man's rise to personality. Prayer, likely at first, was a rhythmic utterance. The dance at first was religiously symbolic, and the intonations of the soul reached out for some power that knew and would show pity. The Bible in its earliest documents hints at this. (Gen. 4:21-23.)

From that far off primitive time we now break forth in profoundest praise as we contemplate the upward march of man to beauty, to harmony, to knowledge, to God. It is more than poetry when it is declared, "The morning stars sang together and all the Sons of God shouted for joy." The

universe is the harmonious house of the Eternal and all Nature sings forth His praise.

It was, therefore, the religious instinct, the innate sense to discover God that impelled man in his quest — and the first expression of this, likely was rhythmic intonations. The Old Testament is the back-ground of the development of Music in the social order, finding its highest values in the Tabernacle and Temple worship. One cannot read the programs, especially those of David's and Solomon's time without the greatest admiration. From the Songs of Moses and Miriam (Exodus 15) to the Magnificat (Luke 1:46-55) and Nunc Dimitis (Luke 2:28-32) including the Book of Psalms, over a period of fifteen hundred or more years there is a romantic story of music and song. To any who have heard sung in the synagogues of this time the ancient Palestinian antiphonal music, to the present magnificent cathedral music, or the stately services of any great City Temple, no word is needed to reveal the tremendous power in the ministry of music. Especially since the days of Martin Luther have the Protestant bodies come into the use of hymns rather than (or together with) the Psalms; and thereby the service has been enriched. Luther's Hymn, "Ein Feste Berg," is one of the greatest utterances in hymnology. It was written in the midst of religious battle for human freedom and for God. In the eighteenth century came Charles Wesley, and his hymns stirred all England. Henry Ward Beecher is quoted as having said, he would rather be the author of "Jesus Lover of my Soul," than of all he had ever written. We owe an incalculable debt to the hymn writers since the Reformation. Those wishing to study the hymns of the Church of the first centuries will find an interesting story in De Pressense's volumes of "Early Years of Christianity," particularly in Vols. I and II.

As central as is the sermon in all Protestant worship (and it must be kept so) for again and again I emphasize the fact that the sermon must remain central in Protestantism, we never can become a ceremonial Church and preserve our spiritual momentum. We are distinctly a teaching body and the preacher with a message will continue to demonstrate that "By the foolishness of Preaching," is the Divine order. But having said that it remains that certain disiderata have a highly important place in public worship. Such as beauty, an appeal to the imagination, that which will awaken the sense of solemnity; adoration, praise, faith, consecration, prayer. Nor is it absolutely essential that the building shall be ornate or costly — for the Divine manifestation is quite likely to be as realizable in modest buildings, among the humble-minded who seek the face of God, and to be manifestly Present, as the minister with his people, in the preliminaries, approach the teaching hour. Nothing should prevent a stately order of service being used anywhere. The people like it and fall in with it. The one thing absolutely essential is an order that produces reverence and meditation. We must never forget that most all the leaders of the denominations and

the largest number of the ministers now active were brought to Christ in the rural sections. God is not confined to any type of architecture or ceremony. Yet He loves beauty and we owe it to all the people to make the service stately and as aesthetically impressive as it can be made under the circumstances. In any order the music will have a vital place. It was in a humble place I heard sung, "It is Enough," from the oratorio of Elijah in an hour of worship, and for years I have not heard it equalled.

Recently there has been observed the centenary of Elizabeth Cecilia Clephane who at thirty-eight years of age wrote one of the most popular hymns:

"There were ninety-and-nine that safely lay,
In the shelter of the fold."

It was Sankey who popularized the hymn, for it was he who composed the tune. He told Moody he got the tune in answer to prayer.

A word should be spoken as to our larger use of the negro spirituals. I have heard some of these used by the great choir in Dr. Shannon's church in Chicago. These songs, it has been noted, are devoid of any spirit of bitterness. They are "sorrow songs" and are upwellings of pain and mental anguish, expressed in the strain "How long, Lord, how long?" They are filled with undying hope, and have running through them a prophetic note. God is never far away. Bewildered the Negro saw God and the angels in his world of poignant suffering.

What a line is this: "We'll overcome some day." And this:

"I got shoes,
You got shoes,
All God's chillun got shoes.
When I get to heabn, gonna
Put on my shoes,
Gonna walk all over God's heabn."

It is said that all real music is pathetic. And what is music after all but an attempt to enter into ultimate spiritual emancipation?

IV. THE ENTERPRISE OF CHRISTIAN MISSIONS

At this time of the year when many of the churches are making their annual budgets, and when the Missionary Boards are reviewing the yearly results both in the churches and in the missionary fields, to forecast another year's askings, the cause of Christian missions becomes a matter of the most serious inquiry.

Some of the denominations are changing their traditional attitudes. For instance the Methodist Episcopal Church has handed over to the Central Conferences of India and China, particularly, the right to choose their own Bishops and to ordain them. It is, of course, a limited episcopacy with no episcopal authority outside their own countries. But it is revolutionary. Hitherto Bishops for every field have been elected and ordained by and in the General (Quadrennial Conference) of that denomination in the United States. Moreover the Board of Foreign Missions has sent out word to

these countries that missionaries accused of any offense against the laws of the country shall be tried under the native laws in their own courts. These are far reaching attitudes, and both have created favorable results.

After some five generations of missionary preaching and teaching in the older fields, it has been discovered that several wide-spread results are manifest.

1. The universal desire for education in western systems and methods.
2. The status of woman has been altogether changed.
3. Child marriage, feet-binding, infanticide, human sacrifices and a long list of horrible customs, superstitions under the power of priest-craft have been broken and in some instances supplanted.
4. Nationalism has risen with revolutionary force.
5. These and other benign results have given rise to Nationalism in the Christian bodies.

Here a catalogue which in itself pays to Christian missions the highest possible compliment. Whole systems of pagan thought have felt the impact. See the effect on the caste system of India, one of the most intricate and cruel devices ever conceived to enslave a people and to hold them in and to sensualism, and hate, and murder, and unspeakable poverty. Think of the "untouchables" of India. Ghandi, through Christian teaching, has become their champion. Christianity as Jesus said, went forth into the world of pagan minds to turn and over-turn until Christ should come whose right it is to rule. Not as did Mohamet, who taught his people to carry swords to kill the infidels, but with *ideas*, and passionate love of God for all mankind, Jesus sent forth his Church. These ideas and new attitudes became in all lands revolutionary. Systems and customs have been upheaved and in their place have come schools, orphanages, hospitals, colleges, physicians, teachers, ministers, consecrated women such as Elizabeth Thoburn. This story of the results of missionary endeavor makes a "New Acts of the Apostles," and is an additional manifestation of the work and power of the Holy Ghost in the modern age, and today nations rise and call Christ blessed.

The consequence is that native workers, trained to the highest degree of efficiency are now demanding, and rightly, the first places of leadership. Forward-looking American and British leaders believe the time has come when the Holy Spirit is moving toward an orientation of Christianity, which is to result in an interpretation and spirituality more akin to the mind of Christ, and truer to the inner teaching of the New Testament.

Present Hour Examples

In order to illustrate what must be our attitude to stabilizing and helping to direct the foreign work, a glance at the missionary enterprises of the home field is reassuring and suggestive. (1) *Take the work among the Negroes.* Has any kind of missionary endeavor borne more fruit? For years the leaders in denominational circles among the Negroes have been recognized. But so vast is the number of Negroes, so keen is their poverty, so dark is their ignorance, the denominations must continue to send among them teachers, and white

leaders, to build institutions and churches. (2) Another example is among the poor whites of the South, especially among what are called the "Highlanders" of the mountains. Sergeant York, the hero of the war, is of that section. He is but one who has been touched and recreated in Christ Jesus. How dire is their need? (3) See also the vast foreign populations of the great cities. Can we as denominations in the present light of all that is needed, drop the work among these peoples and turn it over to their leadership altogether? No, we must have the deaconesses, the missionaries of reconciliation, the Christian leaders who know more about these foreign populations than they know about themselves, to assist them in their upward march. These missionaries reveal to them the dangers of communism, bolshevism, infidelity, and, it is the Protestant church leader who, in thousands of instances, is the light-bearer to home, factory, and community. Thus Christ's words still ring with their original appeal, "Go Teach All Nations." (4) *He who goes not must send.* I must have there my representative and you yours. So the church must go forth in His name. And in so doing we have his promise, (5) "*Lo, I am with you always.*"

V. THE AUGSBURG CONFESSION OF FAITH

The Four-Hundredth Anniversary, 1530-1930

The period of Reformation is by far the most important in the annals of the Christian Church since the fourth century. It was in itself the culmination of the historic contention of the rights of man in conjunction with the rights of the Church. The old doctrine of the sovereignty of God as advocated by St. Augustine was a powerful dynamic against the imperialism of the Caesars. Savanarola and Huss and others had given their lives to break down the imperialism of the church. The age of Luther was especially fortunate in enlisting the great scholars — the reformers of England, France, and Switzerland, as well as of Germany. Powerful princes had been converted to the Reformation. Martin Luther became the center, and in Germany the heart of, the Reformation.

Consequently the Augsburg Confession of Faith is the most important document of the Christian Church since the days of the adoption of the Nicene and Athanasian Creeds. (See "Martin Luther — the Man and His Work" — by Arthur C. McGiffert, Century Co., New York.)

The City of Augsburg was founded about 14 B.C., and at the time of the Reformation was one of the most prosperous cities of Europe, being the center of German art. Many diets of the empire had been held there and the leading events of the Reformation are associated with its name. The confession is the creedal statement of the Lutheran faith. It was born amid fiery persecution. The great personalities who had to do with the drawing of the document were the elector John of Saxony, Justus Jonas, John Melanchthon, the scholar of the Reformation, and Martin Luther. Melanchthon was the controlling mind and in fact

is to be credited with its formation. Martin Luther more than any other dominated its contents. Luther was a man of action but by insight and experience understood the power of the priesthood and of the Bishops, in their control of rulers and princes and the people. Charles V was himself an illustration of their machinations. It is well, however, to make record of the psychological hour which made it possible for the Reformers to act. The Confession should be read by the Pastors, as it is comprehensive, courteous, and sets forth in an illuminative and scholarly way the contention of the time against the spirit and attitudes and demands of the Roman hierarchy. It is a classic statement of marvelous value to all of Protestantism (See Schaff's "Creeds of Christendom"). It is divided into two parts. The twenty-one articles of the first part state the main doctrines held by the Lutherans; also those doctrines in common with Roman Catholicism; those in common with St. Augustine against Pelagianism, and Donatism; those against the Roman Church, affirming justification by faith; it sets forth the exclusive mediation of Christ; also defines the Church, the ministry, rites and the sacraments.

The second part consists of seven articles and condemns what Luther and his followers believed to be the chief abuses of the Roman Church.

Th^o Rev. Chas. Aurand, who so ably conducted this department previous to the present writer, speaking of the Confession says:

"It is of universal importance as the instrument that secured the political recognition of Protestantism, gave it entity, and obtained for it a measure of standing. Its doctrinal exposition and defense of the evangelical position have made it a model of its kind, bringing into bold relief the essential truths of the Gospel as opposed to the Roman tradition. He quotes Giesler, the Reformed Church historian, as saying:

"If the question be which among all Protestant Confessions is best adapted for a union among Protestant Churches we declare ourselves unreservedly for the Augsburg Confession."

"Dr. Aurand characterizes the Confession as the "Magna Charta of Religious Liberty."

Many similar testimonies from outstanding scholars of this time could be given. It is particularly timely that this celebration should be held for several reasons.

1. It calls for a re-examination of the factors and personalities that entered into the making of the Reformation. No more powerful intellects have been produced, and certainly no greater and far reaching document than the Confession in the history of Christianity so far as the intrinsic rights of man in the Gospel of Jesus Christ are concerned, free from superstition, and tyranny.

2. Protestantism needs a re-energizing of truth—not new truth, but truth as it is related to human freedom and redemption as contended for in the Reformation. The Membership and young people of this generation are not conversant with the cardinal Christian contentions and truths of the Reformation. There should be a courteous but courageous presentation of the reasons of the faith that is within us. Why are we Protestants? To be ignorant in these times of the pit from which we have been digged; and to be indifferent to the facts, when we are informed, is the best way in the world to lose our liberties.

3. This age does not wish to hear of the past. It is not interested. It is intoxicated with speed, with going, with pleasure, dissipation, and is obsessed by the notion that this is the age that thinks, that does, that is forward looking. Things have taken the place of real values. The swirl in which our young people have to live has robbed them and their homes of that Bread of which if one eats he shall live forever. So spectacular are the achievements of this day, and demonstrations are on such an unprecedented scale, the popular mind is filled to an overflow with the unreal, the fleeting, the material. However, it is the business of the ministry to confront the age, to call to it from the high places, to cry out as did the prophets and the reformers. This thing of which we are now thinking never came over any rosy road—children are always born in travail—and those given to the Church are no exception. The fathers suffered, should we not rise in this epochal hour, and call the people to the standards of the faith?

The people of this generation cannot live on automobiles, radios, sky-scrappers. Our inestimable values of home and liberty, and the right of individual judgment in matters of religion, and the free exercise of one's own conscience in choosing or rejecting, are inalienable rights, brought to us by Protestantism. It is not without a multitude of witnesses—but the increase of communicants in the Protestant Churches should be and must be (if we hold sacred our inheritance) much larger.

4. The Church as an institution (I now speak of the denominational bodies) need this particular emphasis at this time, to reveal how nearly in fundamentals and inheritance we are together. Still the Church's "One Foundation is Jesus Christ our Lord." We are ONE in spirit, in purpose, in hope. Out differences but emphasize our brotherhood, and they are not insurmountable.

5. Then we need to review the matter of Christian liberty as stated by Martin Luther. So many are the topics which the protestant minister can use in the commemoration of this four-hundredth anniversary of the Augsburg Confession it would seem that the part both of valor and of wisdom would be to give several services to the exposition of the meaning of the Reformation to the twentieth century. How many know, for instance, that Luther wrote a letter to Pope Leo X on "Christian Liberty?" That letter can be found in the *Harvard Classics*, Vol. 36. Also his appeal to the German nobility. In this day do we not as ministers need to make an appeal to the nobility? We should be tremendously concerned how the leaders of our day are going to cast their vote, for or against the Church—for or against Jesus Christ. See also, "Hastings Encyclopedia of Religion and Ethics," "Encyclopedia Britannica" on the Reformation, and indeed, any large history of the Christian Church, will supply ample data.

Indirectly I have been awakened to the relation of the great periods of the Church to our century by the consideration of the relation of astronomy to the man of the street; or to the relation of any

one of the sciences to the average man and his welfare. Such a thing as human liberty does not come by accident, nor can it grow and endure outside its own environment. Protestantism trans-

planted it, and Protestantism is the only type of Christianity that can nourish and maintain it. The Confession of 1530 is red with healthful stimulus for the twentieth century.

Sermon Texts and Their Treatment

THE REV. J. R. T. LATHROP, D.D.

Psalm 100 is suitable for Harvest Home.

This is the last in the collection of the "Royal Psalms." It was used in the second Temple in the presentation of the thank-offering. From the beginning it was used in public worship and comes from post-exilic times. It is the foundation of "Old Hundred."

"All people that on earth do dwell,
Sing to the Lord with cheerful voice."

A Harvest Home service is symbolic of Divine Providence. The altars are decorated with the fruits of the field. For a theme: "*God's Infinite Mercy.*"

"There's a wideness in God's mercy,
Like the wideness of the sea."

The Psalm opens with the ejaculations of Praise.

1. The Gladness of Service and Worship. v. 1, 2.
2. The Recognition of Jehovah as Our God.
 - a. He made us. v. 3.
 - b. We are His people. v. 3.
 - c. He is our Shepherd. v. 3., Psa. 23.
3. Such a God we should Serve — with Joy.
4. We should Know. "This is eternal life to know him"— Jesus.

The Best Way to Discover Him is:

- a. To Enter His Courts with Thanksgiving, Sacrifice. v.4.
- b. He is Good. v. 5.
- c. His mercy is everlasting. v. 5.
- d. His Truth Endures from Generation to Generation.

Harvest Home Sunday is October 5. This Psalm inspires high thoughts and noble emotions.

It was when the Psalmist went into the courts of the Lord that he understood the deepest mysteries of life. Inequalities cease to be irritating when a vision of infinite love fills the soul until peace cannot be restrained.

I have read that previous to the birth of Michelangelo his mother daily worshipped at the Cathedral Altar, saturating her soul with the majesty and immediacy of God and infinite mercy.

STEWARDSHIP

The Pastor knew the Finance Committee was having a hard time with the running expenses, and the great church Boards continued to bombard him as to the outlook for the yearly benevolences. He was distraught, could he get his church, his membership, to practice Christian Stewardship and to acknowledge it financially by setting aside

the first tithe of their weekly income for the Kingdom? Plainly this was God's economic plan. He would try it. So he chose for the public worship hours of October 12, this theme:

"Christian Stewardship, Its Meaning and Application." — Text: Matt. 25:14-30.

In the study of this Scripture the pastor had emotional insight. And out of this mental gestation was evolved this outline.

1. The Stewardship of the *Gospel*.— Col. 1:25-29.
Christ knew no other way than to trust the Gospel to the Church.
No Trust so great has ever been given to men.
Are we worthy Trustees?
2. The Stewardship of *Life*.— 1 Cor. 6:19:20;
2 Tim. 1:14.
What are we making out of life?
How far have we gotten along with it?
Are you contented with your life investment?
Notice the man of *Five talents*.
man of *two*.
man of *one*.

And particularly notice that all social inequalities become equal. Each starts with a fair chance.

3. The Stewardship of *Prayer*. What is Prayer?
— Matt. 6:9-15; 7:7-11.

Life investment to the glory of God is prayer.
Life investment for the welfare of others is prayer.

The best prayer ever offered is fidelity to trust.

4. The Stewardship of *Property*.— Hag. 2:7-8;
1 Chron. 29:9-16.
What men call "real estate" is dust and will return to dust.

All ownership is divine.
Are we faithful stewards of God's property?
The motive of stewardship is not *law* but *love*.

So comprehensive is this subject the two services will only intensify its great importance as it is inclusive of the whole gamut of Christian living. Multitudes of churches are now enjoying unprecedented financial prosperity by the adoption of Christian Stewardship. God's plan is not alone economic. The men entrusted with the talents were far more than financiers — save the last, who was untrustworthy. The other two were social, spiritual, conscientious, trustworthy, thankful, alert, frugal, and played a big, fair, honest game. Shall the children of this world in any line be wiser than the children of light?

Then some day the Master will come. He will require His own with usury. Matt. 25:19; 25:29.

THE LAST COMMAND. Matt. 28:19-20.

Anyone who has read the last hours of Socrates and then turns to the Gospel story of Jesus Christ and his last hours, and follows him after the resurrection cannot but realize that here the transcendent will of the Father, revealed in the Great Commission announced by His Son, brings realizable near and makes real the richest and deepest longings of the human soul. What were the emotions of these men to whom Jesus gave the Commission?

"Go ye therefore and teach all nations,
Baptizing them in the Name of the
Father, Son and Holy Spirit."

"Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always Even unto the end of the ages (or the world)."

I. See First, *The Imperial Christ*. The Christ of a New Order.

The Cosmopolitan Christ. No longer of the Jewish race.

No longer a citizen of the Roman Empire. No longer of Palestine. The Christ of all humanity.

II. Second, *The Church Universal*. The Church of "All Nations."

No nationalism, nor sectionalism, nor race, nor clan.

No privileged classes.

III. Third, *The Command*. "Go ye, therefore." Because of all this. (Matt. 27 and 28).

World-Wide—"Unto all Nations." Teach them. Baptize them.

IV. *The Teaching*. "Whatsoever I have commanded you — that they are to observe."

V. *The Eternal Promise*. v. 20.

VI. *The Seal* — The Holy Trinity. v. 19.

Reflections:

1. Christianity is a *going* concern.
2. It is a *teaching* ministry Christ sent forth.
3. Its initiatory rite is simple, but significant — baptism.
4. This command came from the omnipotent Christ. (v. 18.)
5. The promise was from the omnipresent Christ. (v. 20.)

So it comes to pass that the missionary passion is the first to move the new convert and it will be the last to leave the Church.

Christian missions are indissolubly bound with the Christian ministry.

LUTHER AND THE CONFESSION. Psa. 119:46.

"I will speak of Thy testimonies also before Kings and will not be ashamed." So did Martin Luther. So did the great Paul.

The Theme: Spiritual emancipation and the Augsburg Confession.

The 119th Psalm is saturated with the teachings of Deuteronomy. It is an alphabetic acrostic. There are ten words in this Psalm used for *law* — word, saying, commandment, statutes, ordinances, precepts, way, path and the one in verse 46 — testimony. The teaching of the Psalm is that

law and love are never in conflict. The paragraph in which the text comes is under the sixth letter of the Hebrew alphabet, *vau* or *waw*, and is a prayer that Jehovah will keep him strong to bear testimony before kings. He was so kept.

1. The power of human speech when employed for soul liberty.

Paul before Agrippa. Savanarola at Florence. Luther at the Diet at Worms, Abraham Lincoln.

2. The Testimonies of Jehovah are unalterable, just and good.

(Psa. 19.) The statutes of Jehovah are right. v. 8.

They rejoice the heart. v. 8.

They are pure. v. 8.

They enlighten the eyes. v. 8.

"All is Law, but all is love." — Browning.

3. Kings, in Luther's day had the powers of life and death.

In them might made right.

Then it was supposed kings could do no wrong.

But before such an one, with awful power, this Prophet of God was unafraid — not confused, unashamed.

4. Our incalculable debt to the Reformers.

God's clock struck the hour and Luther was on time.

Luther's great hymn — "Ein Feste Berg."

"A mighty fortress is our God,
A bulwark never failing,
Our helper He amid the flood
Of mortal ills prevailing."

This God still works in the midst of His church for the spiritual emancipation of man.

MARTIN LUTHER AND THE BOOK OF GALATIANS

The Book of Galatians was so sacred to Luther that even yet his commentary is one of the most helpful written. In it and "Romans" he found his precious doctrine of justification by faith. Thus Paul was made alive in Luther and became an historic force in the Reformation. Two hundred and eight years after the Augsburg Confession of Faith, John Wesley was sitting in Aldersgate Street, London, listening to one reading Luther's preface to the book of Romans and at a quarter of nine p.m., God worked a change in his heart through faith in Christ and he writes: "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

Thus the human trinity of souls, Paul and Luther and Wesley met, under the Trinity, the Father, Son and Holy Spirit. In this historic experience is revealed how the Holy Spirit from age to age works.

In the use of this Scripture look one moment into Gal. 5:1.

"Stand fast therefore, in the liberty wherewith Christ hath made us free." This is Part I.

Spiritual liberty:

1. From the rudiments of the world.
2. From the hopelessness of legalism.
3. From self-willed moralities.
4. To spiritual freedom, where love, joy, peace, self-control, charity, faith, hope prevail.

"Be not again entangled with the yoke of bondage." Part II.

Entangled:

- a. Tied down, wrapped around, helplessly bound by the flesh, the ceremonial law, the temple customs.
- b. It is worthy of remark that Paul, Luther and Wesley, yea, thousands have been so bound.
- c. Christ died that we might be free.
- d. Therefore, stand fast in this newly found God-given liberty.

Ambrose it was who wrote:

"This is ordained of God that he that believeth in Christ shall be saved, without works, by faith alone, freely receiving remission of sins."

CHRIST THE VICARIOUS. Gal. 1:1-5.

In verse 1 Paul gives (1) The origin of his Apostleship. By Jesus Christ conjoined with God the Father. His call was by the risen Christ, whom God raised from the dead. Had there been no resurrection there had been no Gospel.

In verse 3 — the source of grace — divine energizing — and peace — divine consolation — is in God the Father and Jesus Christ. They interact and act together.

The phrase "God the Father," has two implications — that the eternal God is the spiritual Father, and that the Fatherhood of God applies to the redeemed, the adopted. Christ taught his Disciples to pray "Our Father."

Verse 4 — Teaches the vicarious death of Christ. The Atonement was his own free-will act. "I have power to lay down my life and power to take it again." He did both. Beside, the death of Christ had direct reference to sin and never would have taken place had not sin undone the race. This sin had become in us sins — and Christ gave himself "that he might deliver us" — a sublime purpose — from what? "From this present evil world," or this present world of evil — and notice the double emphasis:

"According to the will of God and our Father." The picture seems to be of a swirling maelstrom of awful fury into which Christ willingly threw himself that we might be delivered from such a condition of death — and his act free as it was, was also according to the will of God. Not necessitated for "he gave himself," it was long written of him "In the volume of the Book it is written of me, I delight to do Thy will, O God." So we have the Prayer in the Garden, "Nevertheless, not my will, but Thy Will be done."

And because of the glorious will of God who gave His Son, and the consent of Jesus Christ, who gave Himself — the majesty of such love, glory and praise shall be given unto them — v. 5 — forever and ever. Amen.

JUSTIFICATION BY FAITH. Gal. 1:6-9.

We lose nothing in these days to get up against a burning-heart. Such is Paul's. He passionately loved the church for it was of God's planting. Paul became to the believers a father-teacher — an under-father or shepherd.

In this first chapter he becomes reminiscent, familiar and opens up sacred experiences. He turns auto-biographer. He does this partly in justification and largely in confirmation of what he is to say.

In v. 7 He gives the reason for his writing this letter — to re-establish in their minds the Gospel of Christ from which false teachers, meddlers would entice them — into a gospel perverted, adulterated, a gospel pagan, jewish; a legalism, a kind of a religious philosophy in which Christ is divided and submerged. Had not Christ said the time would come when wolves would get among the sheep? Here they were. What should be done with human wolves who devour believers and rob them of the Christ of God "Who gave Himself" to deliver them from the world of evil? This great preacher had no hesitancy in his answer. They should be anathematized. In this soft age, of a false tolerance, and elastic conscience, for filthy lucre's sake, or popular favor, to please men (v. 10). Shall God's preacher-shepherds vacillate, apologize, palliate, become dispersers of platitudes? Not so Paul.

In v. 6 He marvels that so many have so soon changed their minds, accepted other teachings — for his words "are so soon removed" have a striking reality. They had not found another Gospel — *there is no other.* See John 3:16.

Here is the Gospel as Paul had received it:

1. The infinite love of God for a lost world.
2. Christ crucified, unto all believers, Jews or Gentiles, the power of God and the wisdom of God. (1 Cor. 1:22-23-24.)
3. The just shall live by faith (Rom. 1:17) or Justification by faith (Hab. 2:4).

In this we behold the same kind of a flame that burned in the soul of Charles Spurgeon, John Wesley, Johnathan Edwards, and Dwight L. Moody. Was it worth while? Is not God made very real? Does not the pulpit become transcendent as it stands apart? Is there not, in the light of Martin Luther another challenge here?

OUR CANTICLE

"When morning gilds the sky
My heart awakening cries
May Jesus Christ be praised
Alike at work and prayer.

"Be this, while life is mine
My canticle divine
May Jesus Christ be praised.
Be this the eternal song
Through all the ages long
May Jesus Christ be praised."
— Joseph Barnby.

To sum up the applications of this tremendous Good News of the New Testament and the full applied meaning of a redeemed Church, the Church of Jesus Christ must become a living force in the social, educational, political and industrial world — for law and order and righteousness — and in the world international.

Luther who fought a corrupt political world, and a compromising and corrupted church, as did

Paul before him in Asia Minor and Wesley in England — all of them call us to the task of redeeming not only the individual that he in turn may carry forth the light, but we must never for one moment forget that the full word is that the "Whole World is the Subject of Redemption."

The supreme task of the church in this age, in every age is Evangelical and Missionary.

Trinity Tools

REV. CHARLES G. AURAND

The Sixteenth Sunday After Trinity—October Fifth.

Epistle. Ephesians 3:18-21.

How many of us ever think of Prayer as a form of Christian service? Yet apparently Paul believed he could do his friends no greater good than in this wise. The object of his solicitation is not their temporal welfare but their spiritual weal. He "kneels" and "begs" that 1. they be not discouraged nor faint-hearted (vs. 18), 2. thir inner life be made stronger (vs. 16), 3. Christ live in them (vs. 17), 4. they come to a larger understanding of the indescribable love of Christ (vs. 18), 5. the divine excellences be in them to the same full measure as they are in God (vs. 10). Or that the "inward man" be strengthened by fellowship with the indwelling Christ (vs. 16), be established in the principle of love (vs. 17), be possessed of power in spiritual comprehension (vs. 18), be filled to the fullest with God's perfections (vs. 19). Observe the references to the Trinity—God, the Father of all creation and the fulness of all moral perfection; Christ, in his love making his home in the heart through the channel of faith; the Spirit whose work is to strengthen mightily the inner nature. Paul's prayer—its intent not to satisfy a personal need (though a prisoner, 8:1) but to fortify faint-hearted disciples; its character, petition and praise; its spirit, loving and hopeful.

Gospel. Luke 7:11-17.

Continuing the thought of the former lesson we have in this incident a demonstration of the willingness and ability of our Lord to help us in the time of need if we put the care of our keeping in Him. Guard God's interest and He will guard yours. Jesus answers need at the right time, in the right spirit, with the right gift. Two Potent Words—the word of Sympathy, "Weep not," the word of Power, "Wake up." Here is a symbol of what Jesus does in the spiritual world, and a prophecy of what He will do in the after world; He conquers the death of sin and the death of the grave. At Nain's Gate—the Mother, the Master, the Multitude. "God hath not forgotten His people" was true yesterday, is true today, will be true tomorrow. We know what Jesus said and the company of people, we wonder what the young man spake, and his mother! What would a voice from the grave say? Many a youth has been raised to a new sense of life, a new conception of duty, a new breadth of character—and has been given back to his mother. Am I in the crowd with Jesus? When He said to me, "Arise," did I he still?

The Seventeenth Sunday After Trinity—October Twelfth.
Epistle. Ephesians 4:1-6.

If the lections emphasize one quality above all others, the *sine qua non* of them is humility. It is not

difficult to determine our "calling" but it is difficult to walk worthy of it. Paul not only prays for the Church but exhorts it by word and example to strive after humility, long-suffering, unity, peace, for these are signs of the Christian walk and definitive of the duties of church membership. Humility is necessitated by the practice of Christian life, Christian love, Christian unity. Christian fellowship—its nature, spiritual (not organic); its ground, faith; its requisite, humility; its bond, love; its aim, character. Again, such Fellowship is essential to the best life, the highest service, the greatest blessing. The lesson repudiates that extreme individualism, so popular a philosophy in modern political and social life, and emphasizes the corporate relationship which each individual sustains to every other. Unity of the Spirit—its grounds (vss. 4-6), its obligations (vss. 1-3). We hear much today concerning ecclesiastical unity and this is a splendid opportunity to make a study of the subject. Remove the prevalent misunderstanding, point out the scriptural conception of it that it is spiritual in character, not corporate, and already exists where there is one Lord, one faith, etc. See also how vital is the work of the Trinity in the spiritualizing of human relations.

Gospel. Luke 14:1-11.

The Epistle and Gospel have the same theme—humility. Thus is manifested the New Life in the Kingdom. The Christian is congenial in disposition (vs. 1), anxious to be helpful (vss. 2-4), consistent in practices (vss. 5, 6), humble in spirit (vss. 7-11). Jesus' Table Talk discusses the rightful attitude towards society (vss. 3 and 4), the rightful use of divine gifts (vs. 5), the rightful estimate of one's self (vss. 10, 11). Neither here nor hereafter is there place for the crafty, envious, prideful, self-seeking man. Neither in church nor society is there place for an unleashed ambition. Merit need not advantage itself for it is already advantaged. The Lord's Day—its origin, purpose, use. We are reminded also of Sunday's dangers and Duties. Do Sunday pleasures ever interfere with Sunday privileges? Is Christ in our home on Sunday? Through embarrassment have we ever omitted doing the right thing? Is social life dangerous? What do you do when you find yourself in the midst of a group which mocks, and depreciates spiritual values? Are you sufficiently conversant with Christian truth to converse about it? And when you do can you speak directly, tactfully, sympathetically?

The Eighteenth Sunday After Trinity—October Nineteenth.
Epistle. 1 Corinthians 1:4-9.

This is the last Sunday of the third cycle in the Trinity season and has for its theme the consummation

of Christian life and service in the Lord's reappearing. In the previous lesson the emphasis was laid upon unity among the brethren; here is stressed the union with Christ which results in the believer being enriched (vs. 5), confirmed (vs. 6), and insured a vindication (vs. 8). While awaiting the Day of the Lord believe earnestly (vs. 5), receive thankfully (vs. 4), serve faithfully (vs. 7), live blamelessly (vs. 8), confide trustfully (vs. 9). The life story of a Christian—saved by grace (vs. 4), called to fellowship (with Christ), (vs. 9), nurtured in doctrine and knowledge (of the Gospel) (vs. 5), deepened in experience (vs. 6), destitute in nothing (vs. 7), ready for the advent (vs. 7), vindicated on the last day (vs. 8). The desire of human life is to be found "blameless" on that day. How?—by accepting the grace of God, growing in the knowledge of God, improving every gift of God, depending on the faithfulness of God, continuing in fellowship with God. Where will I stand?

Gospel. Matthew 22:34-46.

The concluding lesson in the Gospel cycle again directs us to the two chief elements in the Christian life. This first is Love (vss. 35-40), the second in Faith (vss. 41-46). And these two have no existence apart from one another. That is, no love with faith, and no faith without love. They constitute the making of a Christian. Really then, what this last pericope demands is a yielded heart and will. True too in respect to the two inseparable commands given by Christ—no love to God without a love to neighbor, and conversely. True religion is fraternal and true fraternity is religious. We are apt today to make distinctions where no distinctions exist. Is there any distinction as to the commandments we may break (James 2:10)? Is there any distinction as to a *civil law* we may violate? And why be concerned about truth theoretically when you are not concerned about it practically? The Christian also is one who has taken a very definite stand in his attitude and relation toward Christ. That he must never forget. All else means nothing unless he has first of all settled that. If the sum of the law is love, the sum of the Gospel is Christ. "What think ye of the Christ?" Every man must be plagued with that question, for it is direct, definite, important. There are many answers but there is only one answer. Is acknowledgement sufficient? When you are convinced are you convicted? What is the relation of the first question to the second?

The Nineteenth Sunday After Trinity. October Twenty-Sixth.

Epistle. Ephesians 4:22-28.

This is the beginning of the fourth and last cycle of Trinity Season. Its keynote is the Triumph of the Kingdom or the Rewards of the New Life in the Kingdom. Quite happily the last of the Church year has to do with Eschatology or the doctrine of the Last Things. The most natural and easy division is the negative "Put off the old man" (vss. 22, 25-30), and the positive "Put on the new man" (vss. 23, 31—5:2). The one figure is typical of the unconverted state of sin, the lust of the flesh, etc.; the other, of the regenerated state, seeking after righteousness, etc. The lesson implies that looking towards The Day it is advisable to look towards our sins, such as falsehood, anger, dishonesty, etc. (vss. 29-31); just common ordinary sins but quite sufficient to test the genuineness of the Christian's character. Everyone knows that sin is deceitful (vs. 22), waxes worse and worse (vs. 22), and finally comes to destruction (vs. 22); renewal comes through a changed attitude of mind (vs. 23—Goodspeed), has its example in God (vs. 23), is accompanied by a new sense of obligation

to the brethren (vss. 25b and 28b). Evidences of the New Life are found in godly speech, peacefulness, rectitude, honest labor, beneficence. Knowledge and life should never be sundered. Before you meet your Lord it might be well to undress and dress. "Habits"—so easily formed, that clutch so hard, that determines so much. Will you "give the devil a chance" or God?

Gospel. Matthew. 9:1-8.

Does Eschatology have to do only with the spiritual element of man or does it include the physical as well? The Resurrection, the Judgment, Eternity, do they pertain exclusively to man's spiritual estate? Do these not imply and involve the corporal also? What would be their content if the physical were omitted? If both are included then this lesson is an apt selection as it depicts the renewal of soul and body; awaiting the last times the spiritual *must* be redeemed, and in the last times the physical *shall* be. First a man's spiritual need, then his physical; first a man's spiritual cure, then his physical. And this priority of the spiritual?—because of the soul's greater worth, because this is the primary mission of the Saviour, because the effect (body) must be remedied in the cause (sin-spiritual) (Epistle—Fifteenth Sunday After Trinity). The order is a quieted mind, an absolved soul, a renewed body. Two sons—one with a discouraged heart, a sinful soul, a twisted body; the other with a keen discernment (vss. 2 and 4), unique powers (vss. 2 and 6), a super-human personality. What does the lesson teach about the divinity of our Lord? Have you ever tested the power of the Lord? How much faith is required? The Forgiveness of Sin—the paralytic needed it, Jesus affected it, the people proclaimed it. "Whether is easier," to continue in sin or to secure from sin? "Be of good courage," sinner; "Be of good courage," sufferer; "Be of good courage," saint! Behold! He cometh.

YOUR NICHE

1 Sam. 2:18. "Samuel ministered before the Lord, being a child."

There's a niche for you in the world, my boy,
A corner for you to fill;
And it waits today along life's way,
For the boy with a frank "I will!"
So, lad, be true; the world wants you,
In the corner that you may fill.

There's a niche for you in the world, my girl,
A corner for you to fill;
For the girl who's kind and pure in mind,
A place that is waiting still.
So, lass, be true; the world wants you,
In the corner that you may fill.

There's a niche for both in the world, my dears,
A corner for you to fill;
And work to do that no one but you
In God's great plan can fill.
So, both, be true; the world wants you,
And your place is waiting still.

—*Band of Hope.*

Methods of Church Work

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THE MINISTRY OF MUSIC

Reginald L. McAll, President, National Association of Organists

Churches are discovering that the possibilities of helpful service on the part of their organists are not comprised in the terms of a written agreement. In a large church having a well-established, paid choir, intelligent help can be secured in fostering the worship of the congregation, of its young people's groups and of its church school. In the small church, the organist can equally help. There, hearty congregational worship is necessary in order to secure what may be supplied in other ways by larger churches, though the latter gain no less by the inspiration which a congregation experiences when thoroughly educated in worship. An atmosphere of worship is not hastily acquired but is the result of continuous and natural development. In this process, the organists stand ready to cooperate to the full.

It is for every church to determine the steps it should take to produce a singing, worshiping congregation and in placing a new emphasis on the ministry of music.

Nothing indicates the new outlook better than the rise of junior choirs. The leading teachers of young organists are urging them to obtain experience in handling children's voices. In this field, women organists are especially well qualified. The cooperation of the junior choir with the adult choir of mixed voices, whether salaried or voluntary, is justly receiving large consideration at this time. For antiphonal effects, professionals and in numerous ways, the combination will aid in making a service of worship more impressive and helpful.

Women are also succeeding admirably as choral conductors. They are well fitted to take charge of and train choirs, and they readily seek for the necessary experience in this work under the guidance of the leading choirmasters in our music centers.

Another circumstance aids the woman player. The organ was formerly regarded — with much reason — as an instrument especially suited for men, but the revolution in organ building during this century has tamed the king of instruments, making it equally easy for a woman to handle, through the magic of electrical control.

The qualities on which a church organist's success depends may be stated as follows: Sound musicianship, including a knowledge of the theory and practice of worship; a thorough organ technique, with special emphasis on playing both for choral and congregational singing; above all, a sympathetic attitude toward religion and worship, and a realization that every gift of skill and personality is to be devoted to that one end.

A SATURDAY SCHOOL

We are inaugurating Saturday morning classes for all children of the church between the ages of ten and fourteen. We are doing this prompted by the stern fact that the great need in our American life today is a more thorough religious instruction of the young. Space does not permit us to set forth here a detailed argumentation for the necessity of increasing the religious educational facilities of our church. We shall present our plea, together with detailed information regarding the plan of our work, the time of sessions, etc., in a special communication which will be sent to all parents who have children of eligible age. We do wish to state here, however, that the method of instruction will be novel and interesting and that we hope to make the school really attractive for the children. There will be no home work. The school will be under the direction of the pastor and Mr. Kettner, and additional help will be enlisted if the enrollment warrants. This is a new venture for us and we shall have to adapt ourselves to developments. We hope our people will give the matter which will be sent them through the mails their most serious attention and the school their hearty support.—*Rev. Paul Lindeman, Church of the Redeemer, Minneapolis.*

HOW WE FOUND OUR ORGAN

This most alluring title is one chosen by Prof. Charles M. Moss, University of Illinois, as a caption for his story of acquiring an organ for a large, important church. Read the first portion of the story in his words:

There is one Church that has an organ fit for the elect to hear. It cost months of hard work to find it. How it was done may serve to help some other Church. Hence this story of "how we found our organ."

In the first place it is an important Church, ministering to twelve hundred Methodist students at the state university. The committee knew what was wanted, did not know where to find it, and was resolved to find it. Just think of a second-rate organ in this Church, doing second-rate work in educating those fluctuating congregations. It must not be.

Merely let a committee be appointed to purchase an organ, and the smallest local paper announce it, and you will be bombarded by builders, agents, telegrams, circulars, long distance calls, letters innumerable. Everyone infallibly has the best. At the moment of perplexity in sorting the truth from this mass of conflicting statement, comes the organ architect saying that it is all delusion, and proceeds to set forth a triumphant method of insuring success. There is a fee attached.

But let the committee keep cool. Go to some first-class library and get a few volumes on organ construction and read them. You will know more than you ever did before, and a great deal less, also. Keep in mind as much of it as you can. Correspond with all your friends who are real organists. They will tell you a variegated tale. But you need not use much of it. Then, taking it for granted that you have an ear sensitive to sounds, begin to go here and there to listen to organs of divers makes. The builder will go with you, or his agent, or some organist they send, or a local organist will volunteer, or take one with you of your own choosing. It won't be long before you will begin to classify builders and their instruments; but the further you go in the search the harder it will become to reach positive decisions. Then go back and retrace all your steps. Add more organs. At the end of six or eight months you will begin to feel a trifle more secure. In the end you will probably find two or three builders whom you will wish to know more about. Visit their factories. Believe them as you believed others, with

deductions. Keep your own counsel, but be sure you are learning something. Take nothing for granted, not even your own ears till they have given you a positive decision based on an intelligent, long test. In the end you ought to find a good organ.

But you may not. The ways of that business are not all religious, and men are human. But if an organ is not religious it is nothing. If it does not speak a varied language of devotion in tones that uplift the human spirit because of its engaging qualities, then it is a second or third or tenth-rate instrument. Today I read a "big" advertisement in a Church paper of a maker who had put in ever so many organs. Yet the committee heard an unspeakably bad organ of this make, and another distinctly second-class, and we gave him up. Slovenly is the word for some organs, muddy for others. . . .

If you are interested in having the complete story, send a stamped envelope to Prof. Moss, University of Illinois, Urbana, Illinois.

COULD YOU RESIST THIS APPEAL?

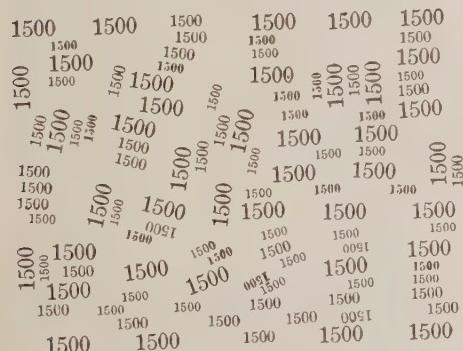
"God make the door of this house we have raised to Thee wide enough to receive all who need human love, fellowship, and Fatherly care; and narrow enough to shut out all envy, vain pride, and hate; make the threshold smooth to be no stumbling block to childhood, weakness or straying feet, but rugged and strong enough to turn back the tempter's power. God make the door of this house to many souls the gateway to Thy Eternal Kingdom."

It is printed on the first page of the Bulletin of Third Baptist Church, St. Louis, Mo.

RALLY SERVICE! 1500 WANTED!

This cut shows the method used by Herbert B. Cross, First Baptist Church, Bowling Green, Kentucky, to impress the Rally Day Service on the people. It is the first page of his weekly bulletin.

RALLY DAY **Next Sunday--Oct. 26**



A FIRECRACKER PARTY

The Rev. Ralph G. Carson, Pastor of the Third Street Baptist Church, Dayton, Ohio.

There is hardly anything new in an annual meeting, at least, as long as it goes by that name, but there are times when an annual meeting may

be made something more. This church has indulged in such meetings for thirty-five years, but when we turned it into a Firecracker Party it became one of the most interesting, delightful and best attended affairs we have ever undertaken.

Our annual meeting has usually been a rather dull hour filled with tiresome reports, unintelligible business, useless motions wasting time while begging for a second, and cut and dried, therefore uninteresting, elections. People endured the reports, squirmed through the business and suffered the elections. When it was over, they went home listless, uninspired, and, if anything, a little cold and indifferent to it all. This year we announced a varied and unusual program. It aroused interest and brought out a crowd.

We wanted to hold the party on July 2nd, two days before the Fourth, this being the date of our annual meeting. It was objected that we might as well go ahead with the meeting in the usual way, for it was too near the holiday. People would be going away, and there would be no interest in a church affair.

This is always a chronic objection to anything the church contemplates. "The time is not auspicious!" Whenever I hear it, I am always reminded of an old gentleman who used to raise it in the face of every intended project. The church had a debt that had been hanging fire for several years. We decided to clear it off one fall. He declared the fall was a bad time, and that the farmers would be better able to help us in the spring. This was queer reasoning. But when spring came, he said, the farmers were not as well off as they would be next fall! We made plans for a revival meeting in March, but he submitted the fall would be better. The ability of this individual to swing opinion to next fall or next spring was most disconcerting. Of course, the dilatory elder was never against anything. He simply wanted to wait for the auspicious season. To circumvent this pious procrastinator encouraged ingenuity and developed resolute daring.

A party near the Fourth did not look so good. On the other hand, why not make the Fourth serve the event? So we turned an annual meeting into a Firecracker Party, served a dinner, and filled the church basement with a great crowd of willing eaters. The success of the party is summarized in this incident. That night, when I was about ready to tumble into bed with a happy sense of a task well done, the phone rang. A fellow reveler was calling to extend his congratulations on the large, fine and successful evening.

The preparation for the party began with a multigraphed letter. The letter, decorated with bursting firecrackers, flags, and an eagle perched on a victory "V," helped to convey the proper idea.

A printed postcard was enclosed to be returned with the number of places each wanted reserved. We also used the occasion to introduce our quarterly statements, urging all to pay up by next Sunday, for surely no one wanted us to show a deficit on this occasion. That would be a worm

in the flower! The Sunday previous a young lady was stationed at a table in the corridor, and took reservations for all who had not returned the postcard. That Sunday brought a fine offering, and we were able to anticipate almost exactly the number who would attend the party.

The big night came, with the tables all fancy with red, white and blue crepe paper. In the center of each table was a big cannon cracker, a foot high and three or four inches in diameter. They were made of flexible red cardboard, with a piece of heavy yellow twine sticking out of the top for a fuse. Flags, bunting, and curly bits of red, white and blue paper over lights and pillars, completed the decorations. Song sheets were at each plate. The Sunday school orchestra played the grand march, and the mess call on the bugle summoned us to the tables.

Right after the meal a number of patriotic songs started things off. Then came the "Flower Pot," an old darkie, who recited some of Paul Lawrence Dunbar's poems and one or two of Riley's. This charming entertainer was followed by four "Fizzers." (The difference between a "fizzer" and a "fizzle" has not even yet been determined.) First was the "Fun Fizzer," given by one of our young men, who talked on the place of play in the life and program of the church. The "Faith Fizzer" was presented by the teacher of the men's class, who emphasized the place of faith in church tasks. A woman was selected to give the "Feminine Fizzer," which was a happy outline of the importance of women in church work. "The Philosophy Fizzer" was well presented by the Bible school superintendent, who stressed the attitude that should exist on the part of the church at all times and in the face of all circumstances, that of helpfulness, optimism, and loyalty. These were four of the finest ten-minute talks I ever heard, and everyone of them rang the bell.

Now came the presentation of reports for the past year. This usually dull exercise gained interest and inspiration from preceding events. Those making their reports were encouraged to do their best by the large crowd present. Then, we had had a particularly good year. Balances in all treasures always help to make a successful church party.

Annual meetings, whether they come in July or December, may be utilized as social occasions, combining business with pleasure in a most helpful way. Our meeting came in July, but other months furnish just as happy events to use as drawing cards. There is the "Hallowe'en Party" in October, "Turkey Party" in November, "Valentine Party" in February, "Harvest Party" in September. Ingenuity will readily devise suggestive and interesting names for other seasons.

Our program took about two hours and a half, meal and all. It was completed with the people remaining at the tables. When they have a chance to get up, sometimes they do not come back. We had not called it an annual meeting, but a Fire-cracker Party. When people came they were

greeted with a hearty handshake, and given a little flag to wear. As we all stood about the tables for the closing prayer, there was happiness and joy in every heart. And when we went out, one man expressed the feeling of everybody, when he said, "This is the best thing yet."

OCTOBER PARTY PLANS

Pastors interested in new and unusual plans for get-togethers in October may secure them from The Entertainment Editor, Christian Herald, 419 Fourth Avenue, New York. You will be interested in a "Fall Nut and Apple Party," outlined by the editor of the entertainment plans.

COMMUNION CUP SILENCERS

A small, washerlike rubber ring, made to fit into the cup holder, may be secured from the Tillinghast Rubber Company at a very small cost. The ring or click of the glasses is disturbing to pastor and worshippers alike, and may be circumvented through the use of the rubber rings. Any one of the organizations in your church may be delighted to supply the silencers, if the matter is called to their attention.

OCTOBER PROGRAM

CHRISTIAN SOCIAL LIFE MONTH

Sunday, October 5

Morning Subject—"A Rejoicing Religion."
Evening Service—"Choir Night." A service of sacred music, solos, duets and anthems.

Monday, October 6

9 a.m.—Week-Day Kindergarten School begins. A five-month term open to all children of the community four and five years of age.

7:30 p.m.—Organization of Women's Gymnasium Class.
8:30 p.m.—Organization of Men's Gymnasium Class.
Major Prince will be the instructor of the classes.

Tuesday, October 7

Reorganization of Boys' Gymnasium Class. Paul Hayes, director.

Wednesday, October 8

Mid-Week Service of Prayer, Praise and Instruction.
Illustrated Bible Lecture in Chapel at 7:30 p.m.
Subject—"The Mysterious City of Stone."

Thursday, October 9

JOLLIFICATION NIGHT, a Get-together Social in Community Hall for members of Church and Sunday School at 7:30 p.m. Each organization in the church and each Department of the Sunday School will put on a stunt. Prize offered for best stunt. Refreshments will be served.

Friday, October 10

Motion Picture Educational Program in Community Hall at 7:30 p.m. Pictures—"A Fish and Bear Tale," and "The Re-awakening of Rip Van Winkle."

Sunday, October 12

Morning Subject—"Paul's Portrait of Jesus."
Evening Subject—"The New View Point of World Missions."

HALL ORGANS



**"For God, For Country,
—And For Yale"**

There are Seven
Hall Organs in Yale
University. In
chapels, in music
schools, in auditor-
iums, etc.

YALE has its bowl, the architectural mastery of
tower and quadrangle, the elm shaded campus,
its traditions, history, lore, yet Yale has nothing
which more truly reflects the spirit of its motto
than Battell Chapel. Here is a Hall Organ. Thus
Yale men the world over know and respect—

"The Hall of Fame"

The twin spires
of Battell Chapel
show across the
campus to the right
through the arch.



*The HALL
ORGAN
Company*

WEST HAVEN
CONNECTICUT

Wednesday, October 15

Mid-Week Service in Chapel at 7:30 p.m.

Illustrated Bible Lecture on "Numbers and Deuteronomy."

Friday, October 17

Motion Picture Educational Program in Community Hall at 7:30 p.m. Pictures—"Arteries of Industry." Scenic—"Monarchs of the Plains."

Sunday, October 19

Morning Subject—"The Peril of Half-heartedness."

Evening Service—Young People's Night. Service in charge of the Young People's Division. The pastor will give a brief message on the subject, "The Challenge of Youth."

Wednesday, October 22

Mid-Week Service at 7:30 p.m. Illustrated Bible Lecture in the Chapel on the book of Joshua.

Sunday, October 26

Morning Subject—"The Psychology of Faith."

Evening Service—"An Hour With Ye Olden Tyme?" The old songs that our grandparents used to enjoy will be sung, the old poems read and old selections recited. The pastor will give a brief message on "The Glory of Old Age."

Wednesday, October 29

Mid-Week Service at 7:30 p.m. Illustrated Bible Lecture in Chapel on the First Eight Chapters of the Book of Judges.

Friday, October 31

Motion Picture Educational Program in the Community Hall at 7:30 p.m. Pictures—"Anthracite Mining" and Scenic—"Glacier Climbing."

Sunday, November 2

HARVEST HOME DAY. Bring your best specimens of fruits, grains and vegetables for display—the same to be given to Palmer Home.

Morning Subject—"Whence Come All These Blessings?" Evening Service—Motion Picture, "The Story of Life," followed by a message by the pastor on the subject, "The Voice of God in Nature."

— *The Rev. R. C. Helfenstein, People's Christian Church, Dover, Delaware.*

momentous events in the history and progress of mankind up to that time.

Christopher Columbus was probably born in Genoa, Italy, in 1446, though there is some doubt cast about his parentage and birthplace. He was, according to recent biographical observations, a rather poorly informed cartographer, a bragadocio sort of adventurer, who really never discovered what he had discovered, and with an insatiable lust for gold and conquest. Be that as it may, Columbus remains one of the outstanding figures of history. His vision, unconquerable courage, and indomitable perseverance place him unquestionably with Abraham, Peary, Edison, Lindbergh, and the other great pioneers of progress who have achieved first things first. Mark Twain says that "all Columbus had to do was to keep on sailing and America discovered itself." As usual, there is a gleam of truth lurking under this gibe. To be sure, Columbus did not invent America. It had been waiting there since the creation for discovery. Creation except in a modified sense does not lie within our human province. But reality of all kinds is waiting our discovery and it is just and only that "keeping on sailing" that is the key to achievement. There is where Columbus everlastingly won —

He gained a world; he gave that world
Its grandest lesson: On, and on!

There are others that vie with Columbus in the discovery of America, and in fact we may well believe that the real America has not yet been discovered. The ideal America, the America of faith, equality, fraternity, and world service—well, we may all get in our little ships and cruise bravely across boisterous and uncharted seas, indeed, in search of that desired haven. Columbus discovered a material and pagan America, and he made the reverent and gallant gesture of taking possession in the name of Christ and His church. In humble commemoration of that sublime event, let us reconsecrate ourselves to the discovery of that greater spiritual country, a better country which in the design of Providence awaits us. It is there. There is a way to it, if we "keep on sailing."

There are millions growing up in this America who are quite untouched by the light of Christian education. Crime, prejudice, and intemperance may be threatened by law, but it is only the enlightenment of minds that can render law finally and universally operative. This is the greatest work in which we can engage. Toilers in the field of Christian education may well recall the noble words of Daniel Webster:

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellowmen, we engrave on those tablets something that will brighten all eternity."—
Charles H. Stackpole.

CALENDARS FOR 1931

The beautifully illustrated Christian Calendars for 1931, printed by a number of church printing houses, are available at this time. Young People's Societies, Women's Missionary Societies, and Boy Scouts have found the sale of calendars to members of the congregation a source of revenue. Everybody wants one.

COLUMBUS DAY, OCTOBER 12

Columbus Day, a rather recent addition to our lengthening list of holidays, is thought by many to be superfluous. But if we are to have national holidays, certainly the event of the discovery of this western hemisphere would seem to afford occasion. It was without doubt one of the most

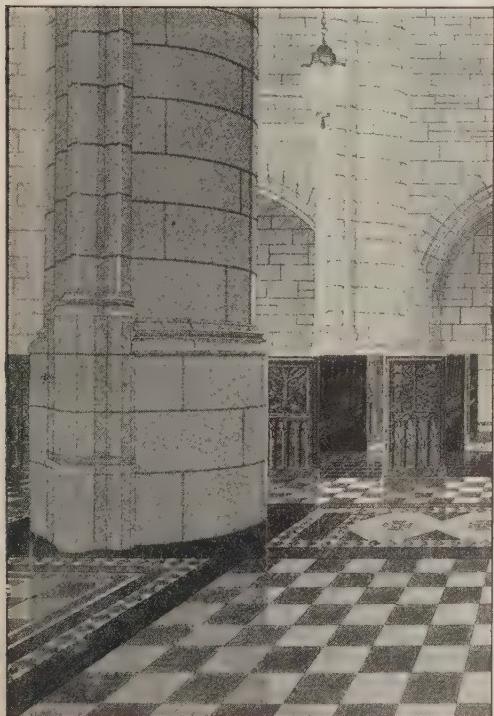


A N INEXPENSIVE WAY

to Rejuvenate the Old Church . . .

ACERTAIN air of "genteel shabbiness" is not unusual in our older churches. Perhaps, because there is precious little money available for improvements, we sometimes let that shabbiness go to extremes.

But, there comes a time when wear and tear have taken too heavy a toll, when we feel that something must be done to redeem our church from a discouragingly shabby and uninviting appearance.



When considering how to improve and rejuvenate these older, run-down churches, remember that the floors have had the hardest wear. They probably show it! Remember that modern resilient floors—Sealex floors—are an inexpensive way of providing the pleasant atmosphere which so many of our fine and up-to-date churches enjoy.

Sealex Linoleum and Sealex Treadlite Tile floorings are manufactured by the exclusive Sealex Process, which makes them spot-proof and easy-to-clean—adding unusual sanitary advantages to the comfort, beauty and sound-deadening qualities of cork-composition construction.

When such floors are laid, a church is improved as conspicuously as nothing short of expensive structural remodeling could improve it. The church becomes restfully quiet . . . comfortable . . . colorful . . . inviting.

Variegated tiles with delicate veining resembling those in rare marbles, solid-colored tiles in delightful patterns, reproductions of old plank floors—almost any type of floor design seems possible, with these versatile materials!

Let us tell you more about these beautiful, practical floors, and about the expert installation service offered through Authorized Contractors for Bonded Floors. Write our Department X.

CONGOLEUM-NAIRN INC.
General Office: Kearny, N. J.

BONDED FLOORS are floors of Sealex Linoleum and Sealex Treadlite Tile, backed by a Guaranty Bond issued by the U. S. Fidelity and Guaranty Company. Authorized Contractors for Bonded Floors are located in principal cities.



Matins and Vesper Services

A SUNDAY EVENING VESPER SERVICE

(The Campfire)

For a Fall meeting and a general get-together of the young people of the church the camp fire service makes an unique appeal. It combines the spirit of the Camp Meeting with the Summer Institutes and Conventions. This is not merely an echo-meeting. Its real worth is seen in getting young people to set in motion many of the ideas received during the summer.

Here is a rare opportunity to inaugurate the Fall work and bring the young people in right relation with the church. It is really a young people's service and should be sponsored entirely by the Young People's Society. As is evident from the nature of the program you will not need very much preliminary preparation. Possibly one or two brief rehearsals under the direction of the group leaders.

With very little difficulty the platform may be decorated with a few branches of maple with colored leaves. In the center we placed a light attached to the ground socket. This light is concealed underneath an improvised fireplace of different colors as we see sometimes in drug store windows. All are seated, some on benches and others on the floor.

An an introduction to our program one told of some of the out-of-door experiences of Jesus. How He loved to gather the people about Him and tell them of the wonderful things God would reveal to them through Nature. One day He said to the disciples: Blessed are your eyes for they see, and your ears for they hear.

The singing of the group is supplemented by the choir. A young lady sang for us: "The Beautiful Garden of Prayer." This together with a choice selection of spiritual hymns gave the service just the atmosphere we needed.

Everybody was glad to take part because of the fellowship formed around the camp fire on the old Institute grounds. One of our leaders gave us a beautiful Indian legend which kept the open country before us all the time. The Harmonica Club, which is a group of boys from the Sunday school, played two selections for us.

One of the most captivating parts of the whole program was the singing by the group of the old camp fire choruses as:

"I've Been Redeemed."

"If you get there before I do, Tell them I am coming too."

And

"Into my heart, Into my heart,
Come into my heart Lord Jesus,
Come in today, come in to stay,
Come into my heart Lord Jesus."

We carried forward the following program:

Organ Selection

Hymn — "Sun of My Soul Thou Saviour Dear."

Prayer — Response

Anthem — Choir

Psalter

Scripture

Offertory and Announcements

Hymn — "Abide with Me Fast Falls the Eventide"

Campfire Service

Address — Jesus by the Sea

Harmonica — Selections

Indian Legend

"Spirituelle"

"I've Been Redeemed"

"If You Get There Before I Do"

"Into My Heart"

Hymn — "Blest be the tie that binds our hearts in Christian Love."

Benediction.

— The Rev. Lewis Keast.

DEDICATION PROGRAM (Memorial)

Prelude — Sing to the Lord — Tosti-Nevin

Call to Worship

Psa. 23. "The Lord is My Shepherd" (Responsive reading)

Anthem — "O Lord, How Excellent" — Ambrose

Scripture, Eph. 2:13-14; 17:22; Rev. 20:9-21

Hymn (Congregation)

Offertory — "Ave Maria" — Schubert

Consecration Prayer

Notices

Hymn (Congregation)

Sermon

Anthem — "Sing Alleluiah Forth" — Buck

Responsive service of dedication:

Minister — To the glory of God, our Father, by whose favor we have built this house —

To the honor of Jesus, the Christ, the Son of the living God, our Lord and Saviour.

To the praise of the Holy Spirit, source of light and life;

People — We dedicate this gift of Thy love.

Minister — For worship in prayer and song;

For the ministry of the Word;

For receiving Thy benediction;

People — We dedicate this gift of Thy love.

Minister — For the strength of those who are tempted;

For help in right living;

People — We dedicate this gift of Thy love.

Minister — For aggression against evil;

For fostering patriotism;

For promoting civic righteousness;

People — We dedicate this gift of Thy love.

Minister — For sympathy and fellowship with the needy;

For brotherhood with all men;

For the essential unity of all believers in Jesus Christ;

People — We dedicate this gift of Thy love.

Minister — For the giving of hope and courage to all human hearts:



First Methodist Episcopal Church, South

In this beautiful Wichita Church the Kilgen Organ was chosen for its superior artistic tone and its universal record for permanent satisfaction. Surely, these are, above all, the qualities to look for. They stand out pre-eminent in every Kilgen, great or small.



Kilgen Organs

Choice of the Masters

CEO. KILGEN & SON, Inc. . . . 4028 N. Union Blvd. . . . ST. LOUIS, MO.
PIPE ORGAN BUILDERS FOR THREE CENTURIES

NEW YORK, Steinway Hall . . . LOS ANGELES, 720 S. Broadway . . . CHICAGO, Wrigley Bldg.

For the teaching of morality, temperance and justice;

People — We dedicate this gift of Thy love.

Minister — In grateful remembrance of all who have loved and served this church, with hearts tender for those who have fared forth from the earthly habitations;

People — We dedicate this gift of Thy love.

Minister — With loving thought of those whose names are made memorable among us by special memorial gifts, which have been devoted to the equipment of this house of the Lord, and which we now consecrate to Thy glory and the worship and work of Christ through His church;

People — We dedicate this gift of Thy love.

Minister — As a free-will offering of thanksgiving and praise;

People — We dedicate this gift of Thy love.

Minister and *People* — We, now, the people of this church and congregation, compassed about with a great cloud of witnesses, grateful of our heritage, remembering the goal of the fathers, confessing that apart from us their work cannot be made perfect, do dedicate *ourselves* anew to the worthy worship of God in this place and to the constant service of God in the Christian service of men.

Choir — Chant the Lord's Prayer.

Minister — Amen.

Dedication Prayer (short).

Dedication Hymn — "O God, Beneath Thy Guiding Hand"

Benediction

Postlude — "O Holy, Holy, Holy Lord" — Buck.

Advertising the Church

SPEAKING OF ADVERTISING

The door-bell rang. The maid being out for the evening, Mr. Edward Dunton, himself, answered the summons. Mr. Dunton is the advertising manager of a store which is doing a steady business, netting the owners large profits every year. "Good evening, parson, come in! Going to try to get me to promise to attend church? Well, it's no use. The only time I get to play golf is Sunday and I need the exercise. But, I'm glad to see you, anyway."

The minister entered the library, selected his chair and sat down. "No, I did not come to urge you to attend church. I came to seek your advice. I want you to tell me some things about a subject concerning which I am very ignorant and about which you are an authority."

"You flatter me."

"No. I am not flattering. I speak of a fact. You are recognized as the best advertising man in this city. Something is wrong with my church publicity. I have no advertising man among my members. I must handle this myself. But, how to get results? That's my problem. I told my wife that I was coming over to talk the matter over with you. I am not going to ask you to outline a campaign for me. I just want to talk over principles with you."

Flattered by this recognition of his ability, Mr. Dunton leaned back in his chair, clasped his hands behind his head in his characteristic manner and said, "O.K. Shoot! What do you want to know?"

"Well, first, what's wrong with the advertising now being run by my church in the Saturday paper? It seems to me that we ought to get better results from the money we spend. You know, two or three times this Winter I skipped putting in our usual ad. And would you believe me, we had just as many people at church as we did when I did advertise. Now, either advertising doesn't pay, or

else I am using a wrong technique. I fear that the latter is the correct answer. Advertising does pay in your business. Why doesn't it pay in mine?"

Mr. Dunton leaned forward, "Advertising does pay, when it is properly conceived and wisely executed. If you seek proof of this read the recent statement of a large and prosperous moving-picture concern which says that henceforth all of its publicity will appear in newspapers. Since I believe that you are perfectly sincere, I am going to be very frank with you, parson. Of course, I do not know all about the advertising game. I am learning something new every day. But, I have read your ads and I have not been moved to action by them. And that's the purpose in advertising — to get action. We have to get the reader into that frame of mind which will make him anxious to be at the store when the doors open, or else we would do but little business, and I would be out of a job. Now, we could not get many prospective customers if we just simply put the name and address of our store in the paper with the invitation: 'Come. There are clerks ready to sell you something,' or, 'A cordial invitation is extended to all of our customers to attend this sale.' No. We would not get very far that way. Every reader of the paper knows that we have sales-people on hand and they know that they are always welcome to spend their money at our store. We have to make them feel that they are losing something when they do not trade with us. Now, take that sermon you preached last Sunday. You advertised your subject as, 'I know!' Then you put the name and location of your church and at the bottom you ran your customary line, 'Everyone welcome.' Well, you see, I read your ad but I did not go to church. I played golf as usual — and a rotten game I played, as usual. I did not know what it was that you knew. You did not tell me. I did know that I needed to know more about golf and since Joe Brown offered to go around the course with me, I thought that I could learn some of the fine

\$3000

At Age 60, 65 or 70

3000

In event of previous death

6000

In event of accidental death

ACCIDENT BENEFITS

\$3000 plus weekly indemnity for loss of 2 limbs or eyes
1000 plus weekly indemnity for loss of 1 limb or eye
75 per month for accident disability up to 2 years
60 per month extra for hospitalization or trained nurse
30 per month for permanent total disability

SICKNESS BENEFITS

\$60 per month up to 60 weeks
60 per month extra for hospitalization or trained nurse
30 per month for permanent total disability

This remarkable **COMPLETE COVERAGE COMBINATION** is provided by the **Ministers Casualty Union** under a combination of *separate* Life and Casualty policies. It is unrivaled in the Insurance field.

Endowment and Ordinary Life policies on lives from 18 to 65 in amounts of \$500 to \$10,000. Specially attractive thrift and pension plans for applicants above age 50.

*Drop us a card today with your name, address and age,
and we will send you without obligation full
particulars. No agent will follow up.*

THE MINISTERS CASUALTY UNION

OF MINNEAPOLIS

Organized 1900

12th Floor Wesley Temple

Minneapolis, Minnesota

Life, Accident and Sick Benefit Insurance at Bottom Cost for Clergymen Only.

points from him. But, my wife went to church and when she told me at the dinner table what a stimulating sermon you preached and how you made plain the fact that in these days of doubting and questioning and wondering there are several things which one may believe with certainty, I regretted that I had not foregone the golf-game and had gone to church instead. You see, I have been troubled about many things. My childhood faith has been shattered. I don't know what to believe nor what I can believe and here you answered the questions which have been bothering me and I wasn't there to hear what you had to say on the subject. Why didn't you let me know what you were going to talk about that Sunday?"

"I see your point," responded the preacher. "But, I thought that I had hit upon a corking good subject. It was one which I thought would draw a good attendance. I read somewhere that the first point in advertising is to attract attention and that subject I considered to be attractive. I spend a lot of time wracking my brain for unusual subjects."

"Quite right, quite right. You must attract attention. But you must capitalize that attention. You must get a response. And that is where you fell down. You got my attention but you did not arouse in me a desire to hear what you had to say."

With a twinkle in his eye, the minister responded, "Yes, That is so. I did not get a response from you or from others whom I had hoped to interest in that sermon. I realize how much you and other business men are puzzled by religious questions and I really had you in mind when I prepared that sermon. I tried to write a sermon that would help you but you were not there to be helped. That is one of the most trying of all my experiences. To know that I have something which you and other men need and then not to have you and them in the congregation is very discouraging to me. I do not mean to be boastful; I do not desire to pose as a paragon of knowledge. But, religion is my business, theology is my forte. I have been studying the subject for years. And I feel just as your family physician would feel were you to become suddenly ill and, instead of seeking his advice, you went to some quack for assistance. I realize that you have been troubled by these questions. The last time I called here, you were not at home. While I waited for Mrs. Dunton and your son to come down stairs I spied a book on your desk by some self-styled master psychologist. I looked at the title-page and read the author's name I confess that I had never heard of him and I am not ignorant of the subject of psychology. But, with a desire to know what information you were receiving concerning life's great problems I bought a copy of that book and found what I had expected — bunk!"

"You're right, parson. It is a mess of pottage. And that book illustrates just where your ad fell down. The blurb which I read concerning it led me to believe that within its pages I would find

the answers to the questions which have been puzzling me. It created a desire in me to purchase it and read it. I could hardly wait until dinner was over that night when I brought it home so that I could dig into it. You are right, it is bunk with a big B. I had read but little of it when I had come to the conclusion that I had been stung again. So I put it aside and became absorbed in a new detective story."

"That's just my point. Why do you and others turn aside from ministers, whose business it is to be able to answer your questions, and seek help from such authors?"

"Because they may make me feel that they have that solution which I am seeking. Now, let us get right down to brass tacks. Take that ad about which we were speaking. You say that you desired to attract attention. Well, you succeeded in doing that — if that be any consolation to you. I read your ad. It was well set up and the title was unusual. But you did not get me to attend church and that is what you wished to accomplish. Why didn't you give me a hint concerning that about which you declared: '*I know!*'? Why didn't you arouse my curiosity? Say! why didn't you put in that ad the statement you made a while ago about it being your business to be informed on theological questions? You fell down right there. You should have said something like this:

"Are you puzzled about the great questions of life?"

"Do you feel that the props of faith are being knocked out from beneath you? With the advance of the new knowledge many people are floundering in the sea of doubt and despair. This should not be so. Knowledge need not destroy faith. It enlarges and enriches it. I shall make this plain in this sermon.

"Say, man, if you had put it up in some such manner as that I would have ducked that golf game and attended church."

"Thank you, Mr. Dunton. You have given me an idea. I see my mistake. I am going right home and write this week's advertisement before I forget this lesson. But, before I go I wish that you would tell me what's wrong with the statement: 'Everyone Welcome.' I get the idea that you do not approve that invitation."

"Come over again soon and we shall discuss that. Let me give you this suggestion. Churches are free. Everyone knows that. Why advertise what everyone knows? But everyone does not realize that your services are helpful. A good plan would be to run a line like this: 'A service that will help you, prepared with you and your problems in mind.'"

"Thank you, Mr. Dunton, that's a splendid suggestion. Good night."

"Good night, parson. Come again. I'll see you in church, Sunday." — *The Rev. Harold H. Niles, First Universalist Church, Denver, Colo.*

IF

You Are A Preacher

the matter of expression

MAKES OR BREAKS YOUR PULPIT POWER



SPEAKING IN PUBLIC

By PROF. ARTHUR STEVENS PHELPS

Has been acclaimed the most practical and logical guide to effective public speaking ever placed on the book market, and may now be had with

The Expositor at a real saving

Speaking in Public	\$2.00
Together with <i>The Expositor</i> for a year.....	4.25



Several Chapters of this book appeared in *The Expositor* and brought countless appreciative letters from which the following are samples

"The Phelps Lectures are great."

"Anxious not to miss articles by Phelps."

"Just the kind of material we sorely need."

"Homiletic teachers might well sit up and take notice."

"Prof. Phelps knows whereof he speaks."

20 full chapters covering problems and possibilities of Public Speaking.

F. M. BARTON CO., 815 Caxton Bldg., Cleveland, Ohio.

Gentlemen:—Enclosed find my remittance of \$4.25 for which please send me one copy of Phelps' Speaking in Public and enter my name for a full year's subscription to *The Expositor*.

Signed—Name _____

Street No. _____

City _____ State _____

Motion Pictures in the Church

In addition to interesting prospective students, the pictures also interest prospective donors. Eight projectors are in almost constant use in demonstrating the work and atmosphere of this school. These projectors are used in the United States and Canada, and one is also doing service in the British Isles. The Institute has been showing pictures in this way for four years.—Eds.

THE EYE-GATE INTO A GREAT INSTITUTION

William M. Runyan

For better than forty years the Moody Bible Institute has carried on its extensive Bible teaching and training work on the near North Side of Chicago, the site wisely selected by its famous founder, the late Dwight L. Moody. Its doors have been open to receive students from all parts of the world, and from all evangelical denominations.

Meanwhile, the door of hospitality has been ever ajar for guests, for donors and prospective donors, and for many who were on a tour of inspection in anticipation of becoming students. Officials of the Institute became aware of a widespread interest that could not be satisfied by personal visitation, hence the inception of the plan for a motion picture revealing "Life at the Moody Bible Institute of Chicago." For nearly five years the feasibility of the plan has been attested and the picture, revised each year, has brought the Institute to the fireside, to the "little brown church," to different halls and gathering places in many parts of America, including Canada, and in the British Isles.

Some phases of the utility of the picture are indicated in the narrative that follows:

A group of wide-awake young people were chatting in a cozy corner of one of the buildings of the Institute, where more than nine hundred Day School students take daily lessons in Bible doctrine and daily practice in methods for effective Christian work. Almost as many are enrolled for study in its Evening School.

One cannot observe this great company of earnest-minded youth, as assembled in some regular chapel service, without raising the question as to what attracted the individuals to gather at this spot from nearly every state in the Union, and from many foreign lands.

And the students share this curiosity.

"What brought you here, anyway?" inquired one young woman of another in the group that happened to be together that afternoon.

"The Institute had been over the horizon for a long time," was the reply. "It was that horizon that bothered me. I just had to use my imagination and merely fancy how the school looked, and how they did things up there. But it was all imagination. I had read the Institute bulletins and had occasionally seen the magazine it publishes, but all these left the school still in a sort of mist."

Said another, "Not only was the Institute hazy to me—the fact is I knew practically nothing about it—and consecrated Christian service was in the fog, too. It put the Institute into my vision. It was a sort of definite call. I did not realize what it really meant to serve the Lord until I saw the pictures. I was awakened to the reality of Christian service, and though I had been willing to work in my church I did not at all think of full-time service for the Master."

The young folks who were drawn into this conversation were from widely separated parts of the country. The one just mentioned had seen the pictures in the Y.W.C.A. at St. Louis, where it had been presented by a representative of the Institute Extension Department.

"We had an evangelistic campaign in our city," said the girl from the far-away state of Washington, "and the song director happened to mention Moody Institute. I told him I had never heard of it. He said that if I would get a group of young people together in my home he could show us a live and interesting motion picture that would make it mean something to us. He had a fine projector and the picture certainly was alive and filled with interest."

"What interested you most?" someone inquired.

"Student life. I was thrilled with the thought of such a wonderful company of young folks just like myself, hundreds of them, being devoted to the study of the Bible, and to Christian service."

The visit of that Projector to that home gathering was certainly opportune, as is evident from the young woman's further comment.

"I had picked out a school in Chicago to which I intended to go, but it did not satisfy me in its provision for training in gospel music. Before the four reels of that picture had been run I knew there wasn't any other school for me but just 'Moody.' My application was soon sent—and here I am!"

"You are a long way from home and must feel lonely here," was another's sympathetic remark.

"Oh, I do not feel that way about it, especially since four more who saw the picture when I did are definitely planning to come."

Though the girls seemed to be doing the talking, a young man spoke up.

"The picture as I saw it was presented in a somewhat different way. I was attending a Christian Endeavor Convention in Kansas City. There I saw a group of people gathered about some object of interest in a side room. Drawing near I found that an automatic motion picture was in action. It was showing 'Life at The Moody Bible Institute of Chicago,' and I noticed that during the entire convention people were coming and going to look at that picture. The fact that I am here is largely due to the added interest that came to me that day, and two others who saw the picture have come here for training."

"I think the most thrilling part of the film,"

Come to "Headquarters"

For the Bulletin
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The writer, who had been permitted to listen to the conversation about the picture and its value to the Institute, pondered the gist of comment when the group had departed, and felt that several worthwhile points had emerged that were worthy of emphasis.

1. An institution, that had seemed dim and distant, had been brought near and made real and tangible.

2. Christian consecration had been pictured effectively in the activities of students engaged in mission, jail and street meetings, and in other forms of helpful service.

3. The world-field of missions had been visualized, and the sympathies of observers greatly broadened.

4. The Institute had gained a number of capable students who attributed their decisions to enroll for study to the representation made by the four-reel picture. And more students are yet to come for the same reason.

5. Questions that might disturb parents as to the equipment of the Institute for caring for their sons and daughters — questions of board, dormitories, protection, atmosphere, and teaching and training methods — would be settled, and their minds set at ease.

6. Friends of the Institute, supporting it by their prayers and financial gifts, would find in the picture a satisfying assurance as to the merit of the object of their giving.

At the time when the picture was first shown to the public, the following statement concerning it was made by the President of the Institute, Dr. James M. Gray:

"It is sometimes asked how we harmonize the putting out of the motion picture with our objections to 'movie' shows. The answer is found in the character of the picture, the circumstances under which it is exhibited, and the motive back of it . . . Confusion of thought concerning these things, lack of faith in the proper use of them, and the fear of criticism from ungodly and unreasonable men must be guarded against, lest we be like the servant who kept his pound 'laid up in a napkin.'

The value of this picture to the Institute has been abundantly demonstrated through some four years of constant use. Field representatives, and certain other employees, are frequently supplied with motion picture equipment for presentation before young people's societies, church groups, and especially in the homes of prospective students or donors. Eight of these sets are in almost constant use in demonstrating the work and atmosphere of the famous Bible school.

Question Box

Mr. Ford Hicks, Vocational Advisor of The Bell & Howell Co., will answer in detail, from an unbiased point of view, any question you may direct to *The Expositor* on this phase of your work. You may think your questions simple and unimportant, but we assure you that consideration will be given each question, believing that so long as it appears "a question" to you, it is important.

The following list of questions was submitted by The Rev. C. L. Martin, Towner, Colorado.

The answers by Ford Hicks may help you to clear up some points.—*Editor Church Methods.*

Questions — Rev. Martin.

Answers — Ford Hicks.

Questions — Is the safety standard film the same as the 16 mm. film mentioned by the editor of *The Expositor* on editorial page of July *Expositor*, recent issue?

I have a Victor Animatograph machine which we used a number of years ago and we used with it what was called the safety standard film — smaller than the standard film?

Where can I get a catalog or library of films for its use?

Are there any houses in the West or on the coast that handle these films?

Answers — "Standard" film is the term customarily used to identify 35 mm. film such as is used in theatres. The word "safety" applied to such film means that it is printed on acetate cellulose (slow burning) stock.

Quite a few years ago an effort was made to overcome the serious fire hazard involved when ordinary theatrical film was used in churches, schools, etc., not equipped with fireproof booth and other necessary safeguards required in theatres.

The remedy proposed was a film 28 mm. wide which was to be procurable solely in acetate cellulose stock. Its proponents called this "safety standard," but this was a trade term rather than an official designation and the film never made much headway in the United States. In Canada its use is much more widespread and has been fostered by the government.

The reason why 16 mm. film has succeeded where the others failed is because, in addition to providing an identical solution for the safety question, it is much more economical, and more readily portable.

Furthermore, hundreds of thousands of amateur movie cameras now turn out 16 mm. film direct for showing through equally numerous 16 mm. projectors. Most of them make and show only home movies, but thousands are doing serious quasi-professional work in churches, schools, hospitals, army units, factories, etc. These direct 16 mm. films are produced at only a fraction of the cost of making first a 35 mm. negative and then a print, while at the same time, any 35 mm. negative can be printed on 16 mm. film when desired.

Especially in view of the adoption of the 16 mm. width as "non-theatrical standard" by the Society of Motion Picture Engineers, and in view of the endorsement of the National Board of Fire Underwriters and the universal recognition by government authorities of the entire safety of this 16 mm. "non-theatrical standard," the position of 16 mm. film in the church and school field may be considered practically impregnable.

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mm. film of any kind. We would suggest that Rev. Martin might get access to what sources there are by communicating with the Canadian Government Motion Picture Bureau at Ottawa, Canada, The Ontario Government Motion Picture Bureau at Toronto, Canada, and the Pathescope

Company of America, 33 West 42nd Street, New York City, N.Y.

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Anthem

Ho! Everyone That Thirsteth — Macfarlane.
A Prayer — Capelin.
Thou Wilt Keep Him in Perfect Peace — Speaks.
Saviour, Thy Children Keep — Sullivan.
O Saviour of the World — Goss.
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I Am Alpha and Omega — Stainer.
O Gladsome Light — Sullivan.
I Love the Lord — Hosmer.

Offertory

Ave Maria — Dudley Peel.
Song of Sorrow — Nevin.
In a Monastery Garden — Ketelbey.
Where Dusk Gathers Deep — Stebbins.
Te Deum in F — Tours.
Reverie — Dickinson.
O God, Who Hast Prepared — Gaul.

Postlude

Postlude in D — Donahoe.
Scherzo (Fifth Sonata) — Guilmant.
Marche Imperial — Teane.
March in E Flat — Page.
Toccata — Boellmann.
Processional to Calvary — Stainer.
Temple March — Patrah.
Postlude in D Minor — Heller.

Book Reviews

REV. I. J. SWANSON, D.D.

The Four Gospels and The Acts of the Apostles. A. V. text. 338 pp. Oxford University Press, American Branch. Vol. 344 in *The World's Classics*. Set up like a modern book, in chapters and paragraphs. The type, paper and binding are in keeping with the high standards of the Oxford Press. The book is of a convenient pocket size.

The Gospel According to Saint Luke, in the Revised Version, with Introduction and Commentary by H. Balmford, M.A. 321 pp. Illustrated. In the Clarendon Bible series. Oxford University Press, American Branch. \$1.50. Intended for use by the older pupils in the English public schools, their teachers, and students in training colleges. It reflects the conclusions of modern Biblical scholarship, both in introduction and commentary. For those desiring a brief, reliable commentary, this series will be found very helpful and usable.

The Minor Prophets, a volume in The Speaker's Bible, edited by Rev. Edward Hastings, M.A., joint editor of "The Expository Times," 255 pp. Blessing Book Stores, Inc., Chicago. \$3.50. This valuable homiletic commentary seeks to preserve only the generally accepted conclusions of modern scholarship in introduction and exposition. This volume puts the minor prophets in their correct historical setting, shows the value of their messages for their own age, and suggests how these may be applied to present-day conditions. The commentary gives the cream of sermonic literature, both ancient and modern, dealing with the great texts in the books of the minor prophets. Illustrations from literature, history and recent events add to the value of the book. It would be difficult to overstate the practical and inspirational value of this series for

ministers. An intelligent and conscientious use of its material will enrich and make more effective any man's preaching.

The Goodly Fellowship of the Prophets, by W. Mackintosh Mackay, D.D. 269 pp. Richard R. Smith, Inc. Those who have read the author's "The Men Whom Jesus Made," will welcome these studies of the literary prophets of the Old Testament. They were preached before they were put into book form, and from a preacher's point of view that adds to their attractiveness. Dr. Mackay's portraits of these prophets reveal strong and vital personalities. His analysis of their messages shows clearly the great ideals of personal and social life which they so powerfully advocated, and points out their immense value for modern life.

Parallel Lives of the Old and New Testaments, by Clarence E. Macartney, D.D. 192 pp. Revell. \$1.75. The author follows the plan of Plutarch's *Parallel Lives*, in which twenty-three Greek characters are contrasted with twenty-three Roman characters. He makes effective use of this method in comparing and contrasting such personalities as David and Peter, Moses and Paul, Ezekiel and John the Apostle, Pharaoh and Herod, Balaam and Judas, Elijah and John the Baptist, Samuel and Barnabas, Abel and Stephen, Ebedmelech and Onesiphorous, Manasseh and John Mark, Hannah and Mary, and Zedekiah and Pilate. He brings out clearly both their resemblances and differences, describes graphically the environment of each, and then drives home to conscience and heart the great lessons of their lives, whether of guidance and inspiration or of solemn warning. Good preaching!

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The Bible In My Everyday Life, by Eugene Franklin Reese. Introduction by Prof. A. T. Robertson. 432 pp. The System Bible Co., Chicago. This book has grown out of the author's conviction, based upon his own experience, that the average person seeking light from the Bible on personal and social problems, seldom knows where to find the passages he wants. This is probably a quite common experience. So Mr. Reese has made this excellent compilation of Bible teaching regarding Christian living, loyalty to Christ, and usefulness in building up His Church and Kingdom. He gives over three hundred references on as many different topics, arranged alphabetically. It is a valuable collection, and illustrates afresh how comprehensive are the Bible teachings on the moral and spiritual aspects of life. No doubt users of this excellent book will be led to search the Scriptures for themselves.

For Average Christians, by Harold B. Sheppard, M.A. 95 pp. Revell. \$1.25. The author is disturbed, and rightly so, of course, by the wide gap between the practice of the average Christian and the teaching of Jesus, both in individual and social life. He pleads for sincere and earnest effort by all Christians to put the ideals and principles of Jesus into personal conduct and into social, industrial, economic, and political life. He discusses in particular problems of personal wealth and privilege; competition; and politics, programs, and the building of the New Jerusalem. A thoughtful and needed book.

The Gospel For Main Street, by Charles R. Brown, D.D., Dean Emeritus Yale Divinity School. 263 pp. Century. \$2.00. Written, as the author says, not for the "intelligentsia" but for the dwellers on Main Street. Intended for the common people, but written by a very uncommon thinker and preacher. Dr. Brown has the great gift of translating lofty thought into simple and luminous speech. With the golden key of insight, sympathy, and vital religious faith, he opens the heart to the Gospel. The average man—and the "highbrow," too—will read this book with deep interest, because it deals with religion in a real, as well as an intelligible, way, and relates it to everyday life and thought. It is religion as Jesus taught and exemplified it. It is the Gospel of the happy, as well as the good, life. Some of its most outstanding chapters deal with The Gospel for Main Street, "My Brother's Keeper," Religious Certainty, The Man With the Withered Hand, Taking Away Sin, Where Do We Go From Here? and The Land of Promise.

The Art of Living, by John W. Coutts, M.A. 136 pp. Richard R. Smith, Inc. \$1.50. A book of unusual insight and value. It treats of the principles and practices of the fine art of Christian living. It is sound psychologically as well as religiously. The section on practice gives genuine guidance on certain important aspects of the conduct of life, in relation to husbands and wives, parents and children, the use of leisure, and on growing old. In part one, on Principles, the chapter headings are: That Queer Mixture—Human Nature, How a Good Conscience Grows, The Need of An Ideal, Habits: Their Use and Control, "Dr. Jekyll and Mr. Hyde," How Personality May Be Unified, and "Our Wills Are Ours to Make Them Thine."

Life Problems, by J. Brad Craig. Vol. 1, 220 pp., Vol. 2, 235 pp. Cokesbury. Each, \$1.25. Designed for study by pupils of the Junior High School and The Intermediate Department of the Church School. The material is related to the needs, interests, and capacities of these groups. The first volume presents actual life situations, by stories, questions, suggestions, and problems; and is planned to help the pupils to interpret and apply them in the light of the teaching of Jesus. This is a splendid method for developing Christian

convictions and character. Volume 2 follows a similar plan, but takes its material from carefully selected religious experiences described in the Old Testament, and seeks to help the pupil to relate his developing religious life to a conception of the progressive revelation of God. These books are well adapted, both in material and method, to secure the results they have in view.

Temptation: What It Is and How To Meet It, by Philip E. Howard. 92 pp. Harpers. 75c. A very helpful discussion of the topic. It treats of the nature of temptation; the perils of careless thinking; the folly of "just this once;" running past the signals; meeting the unexpected test; the middle-life test; down and out? when tempted to doubt; shall we welcome temptation? and, the way out. A good book for young people's discussion groups, and also for use as a study course by adult Sunday School classes.

Helpers in God's World, by Clara L. White. 207 pp. Illustrated. Westminster Press. Prepared for use with beginners in the Vacation Church School. This book is another illustration of the great progress being made in the field of religious education. In material, understanding of child nature and needs, and results aimed at, this book is in the front rank of religious education texts. Its lessons seek to develop the child's consciousness of the beautiful in the everyday world, his appreciation of God's love, as manifested in His good gifts, and growth in love to God, leading to a desire to become one of His helpers. By Scripture material, stories, songs, play, dramatization, prayers and activities, it seeks to lead the child to trust and obey the good and loving God. In a supplement to the book will be found directions for outdoor and indoor gardens, additional poems and prayers, games and play, suggestions for handwork, together with a music section and a bibliography.

Why I Believe, by Teunis E. Gowens, D.D., Minister, Second Presbyterian Church, Louisville, Ky. 147 pp. Cokesbury. \$1.00. Six sermons on belief in God, in Jesus Christ, in the Bible, in the Church, Prayer, and Immortality. The addresses are particularly concerned with the faith of the rising generation. They give evidence to show that "the foundation of God still stands secure," and that the fundamental Christian beliefs remain credible, trustworthy, and valid. Dr. Gowens' sermons reveal his familiarity with the best literature and science of our day. He gives sound arguments, based on valid evidence, for his beliefs, and in a way that will appeal, we believe, to youth and win them to personal faith. A good book to put into the hands of intelligent young people. It will command their intellectual respect, and will give them "truths to live by."

In Plain Paths, by Elizabeth Hays, Principal of the Harrison School, Youngstown, Ohio. 299 pp. Winston. \$1.50. A classified selection of passages from the Bible, referring to important aspects of character, principles of conduct, phases of the spiritual life, the Word of God, and the everlasting Kingdom. This book will give guidance, faith, peace and strength to all who read and receive its messages.

The House of Friendship, by Albert H. Gage, Pastor, First Baptist Church, Wakefield, Mass. 128 pp. Revell. \$1.25. "Behind method, machinery, organization, and program," the author affirms, "there must be some great spiritual dynamic to give power and purpose to all. Such dynamic is love; friendship is love in action." He tells us that he has sought to motivate his entire church program with friendship; and adds that the spiritual results have been wonderful. He gives a detailed account of the changes wrought in his own church through Christian friendship and fellowship. The chapter headings indicate the scope of the

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D.D.'s For Ministers, by William Anderson Elliott, D.D. 147 pp. Judson. Here is a book with point and "punch." It is arresting; it is discerning; it is humbling, at times; it is inspiring all through, in its attitude to ministers and the ministry. No pastor can read it without being greatly benefited by its wise observations and sound counsel. One will read it with profit and pleasure, even when its sallies hit him the hardest. The "D.D.'s" stand for "Do" and "Don't." Under Do, one is advised to Take Time To Be Ready, Take Stock in Yourself, Culture Your Inner Life, Have a Personal Experience, Be An Example to Your People, Shun Pessimism, Know Men, Read Widely, Write Much, Select Your Sermon Themes Early, Be Accessible to Your People, Give Yourself to Expository Preaching, etc. Under Don't's, one is warned not to be A Man of One Idea, Not to Get the Statistical Habit, Not to Mistake Elocution for Unction, Not to Run From Difficulties, Not to Advertise Yourself, Not to Substitute Reading for Thinking, Not to Forget the Main Thing, Not to Become Professional, Not to Let the Fires Go Out, etc. Read, mark, learn, and inwardly digest this book.

Geister Games, by Edna Geister. 176 pp. Richard R. Smith, Inc. \$1.50. The author is a past-mistress of the art of showing people how to have a good time at church social gatherings. Here she tells us how she does it, through Mixers, Musical Games, In-Between Games, Indoor Races, Games for Small Groups, Refreshment Stunts, and Picnics.

The Red Harvest, A Cry for Peace. Assembled and edited, with an introduction by Vincent Godfrey Burns. 433 pp. Macmillan. \$3.75. A superb anthology. This anthology, wisely used, will do much to deepen hatred of war and love of peace. These poems will help, we believe, to create such a sense of justice, goodwill and brotherhood, as shall some day make possible world-wide and enduring peace. The poems are divided into fifteen sections, which develop the main theme through ever-ascending motives, until they culminate in the Christian message of "Peace on earth among men of good will."

What Is Lutheranism? A Symposium of Interpretation. Edited by Vergilius Ferm, Ph.D., Professor of Philosophy in the College of Wooster. 300 pp. MacMillan. The editor tells us in his foreword that since hardly a single field of human interest has not seen radical changes under the magic spell of scientific inquiry and searching criticism, Lutheranism too, and especially in America, should "look back upon its course from the perspective of a new and perplexed era with a view to appraise its essential character, its unique meaning and purpose, its relation to certain relevant problems, and its possible contribution to the twentieth century and to the future of Christianity." He describes the divided nature of American Lutheranism (although the last fifteen years has seen some very important mergers and more are now culminating) and the hostilities that have often arisen therefrom. The editor's chief interest however appears plainly to lie in the desire for a modern restatement of Lutheran theology. The book, however, he tells us, is not a study of the modern "challenges," nor is it a historical study, nor an apologetic. It is rather "a study in interpretation." To this end 12 men, including the editor, representing the various important bodies of the Lutheran Church and their theological tendencies, though naturally, some of the views expressed are highly individual, have contributed answers to the questions: What is Lutheranism? What is its essential character? In the light of its unique character what is its unique contribution to modern Christianity or to Protestantism? What is the relation of Lutheranism to the historic confessions, especially to its own confessions and symbols? How far are these normative? Are the declarations set down in the post-Luther period an essential part of Lutheranism? Is its theology fixed? What is the attitude of essential Lutheranism to such problems as: Modern biblical scholarship with the implications involved in textual criticism, historic method; such contemporary issues as modernism, fundamentalism, naturalism, humanism, evolutionism, etc.? What is meant by "the Word of God?" What is Lutheranism's very *raison d'être* as a distinct communion in the twentieth century? Has it fulfilled its mission as a distinct body? We fancy that almost any churchman would feel interested in the answers to such questions in the case of his own denomination. And Lutheranism is important to everybody, for it is a great world-wide body of 75,000,000 members. The book is for the most part very interestingly written, certain papers even brilliantly done. It is an important book and well worth reading.

Church Night

Prayer Meetings

Mid-week Topics

Prayer Meeting Talks

THE REV. WILLIAM H. FORD

DOING GOD'S WILL

(First Week in October)

Text — Matthew 6:10.

The average church member knows little of the meaning of doing God's will. We are naturally self-willed and want to do the things which appeal most to ourselves. Yet the true Christian wants to follow God's heart and not the dictates of his own heart. In Model Prayer, Jesus tells us to do God's will as is done in Heaven.

I. What Does It Mean to Do the Will of God?

It means doing the thing that one honestly

feels in his heart God wants him to do. A lover anticipates every wish of his beloved and lives to please her. If we truly love God we will seek His will and do it. God has a will for every life, not merely for the preacher's life. We find God's will in prayer. Witness Moses, John the Baptist, Jesus in the wilderness.

II. How is God's Will Done in Heaven?

1. *Cheerfully and gladly.* We often grumble. Samuel said: "Speak Lord, thy servant heareth."

2. *Quickly.* Often when we delay God must chastise us.

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3. Under His direction. All things in Heaven are under His direction. So on earth all must be under guiding hand of God.

III. Some Bible Characters Who Did the Will of God.

1. Abraham. Starting on journey not knowing where he was going. God often leads us in the darkness — as long as He leads we are safe. When God called on him to sacrifice Isaac, he followed His will.

2. Moses. At burning bush God gave big job. Moses made excuses but God made promises. Moses gave up riches of Egypt and followed will of God. That's why we know about him now.

3. Jesus. "I came to do my Father's will. I seek not my own glory, but my Father's." In the garden facing death, He cried out, "Not my will, but Thine."

IV. The Reward of Doing God's Will

1. Success. The man who does God's will never fails. He may seem to be a failure, he may have a small place in life, but in the light of Eternity he never fails. We often run ahead of God, thinking our plan is best; then we come to failure.

2. Happiness. The man following God's will is happy. The man running from it, like Jonah, is unhappy. Inscription on Moody's tomb: "He that doeth the will of God abideth forever." He was a happy man.

3. Peace. Man follows own desires, life is full of fret and worry. Jesus walked His way calmly — He knew He was doing God's will.

4. Courage. If one is doing God's will, he need be afraid of nothing. "If God be for us, etc." Martin Luther defied the Catholic council. He was doing God's will and was unafraid.

5. God's approval. Jesus at Jordan — "My Son, well pleased." Jesus on Mount of Transfiguration — "My Son, pleased with Him." God always shows His approval, both in this world and the world to come, of the man who does His will.

The highest quest is to seek God's will; the highest wisdom is to know God's will; the highest happiness is to do God's will.

* * *

LIFE'S GREATEST THINGS

(Second Week in October)

Scripture Lesson — 2 Cor. 4:8-18 and Psalms 119:18.

We talk about great men, great things, great deeds. A man mounts to the pinnacle of earthly fame and we call him great. A wonderful building is built or a marvelous machine invented and we call that great. A man breaks a world record or soars over the mighty deep and we call that great. We talk of great things, but the Bible tells of the greatest things.

I. The Greatest Being — God

1. He is a person. He knows, feels, loves, answers prayer, speaks, acts. Behind all wonders of earth is this great Personality. Look sun, moon, etc. His thoughts and wisdom as high above ours as heaven's above earth.

2. He is triune. Father, Son, and Holy Ghost. In creation, "Let us create." Present at Jesus' bap-

tism. Men have thought of God as Father, seen Him as Son, felt Him as Holy Spirit. The Father creates and plans, the Son lives and dies for men, the Spirit comes and lives in the Christian's heart.

3. He is holy. He has never sinned, never done a wrong thing. In Him is all goodness, all perfection. Men saw God's perfection in Jesus. He had in Him not only no sin, but all the positive qualities of righteousness. He is a Holy God and sin is loathsome to Him.

4. He is eternal. "Before mountains brought forth, etc." After mountains crumbled away, sea ceased restless roving, God will be. It has been a long time since Columbus lived, since Pharaoh reigned, since Adam and Eve came to Eden. Before then God was — He was and is and shall ever be. What a stupendous thought!

5. He is a loving Heavenly Father. This side of God appeals most to us. We are not concerned so much with the deep questions of His personality, trinity, holiness, eternity; we do like to think of Him as a Father who loves us and cares for us. Use illustrations here.

II. The Greatest Book — the Bible

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1. It has a holy source. Men with natures like unto ours wrote the Bible, but God directed their thoughts. Men used the pen, God guided it. Men wrote in their own style, God put His thought behind their style.

2. It inspires to a holy life. We will never go wrong if we go by the Bible. Witness lives changed by its teachings.

3. It leads to a holy eternity. Worldlings tell us how to be saved but we cannot go by their beliefs. God's word is sure — we can trust the Way told of in the Bible. If we want light on any subject, we can find it in the Bible. If you want to know how to run your home, how to conduct your business, how to dedicate your life, whom to marry, go to the Book.

III. The Greatest Tragedy — Sin

The world is filled with tragedies, sin is the world's greatest tragedy. It brings on all others.

1. Sin was brought on by Adam and is committed by all men. If there had been no sin, death and disease would not have come. "As in Adam all sin." Inherent nature of all to sin. In us all.

2. Sin always brings suffering. Picture of murder case. Suffering brought to murderer, victim, their families, friends, public. In the world to come, unrepented of sin brings eternal suffering.

IV. The Greatest Sacrifice — Atonement of Christ

All men have sinned; either condemnation must come to them or a sacrifice for them made. Jesus made it. Physical suffering not His greatest sacrifice, carrying our sins was. We must be saved by His blood — without His sacrifice there is no way to get rid of our sins.

V. The Greatest Miracle — Redemption

We have heard of some great miracles — that of redemption is the greatest of all. Here is a man

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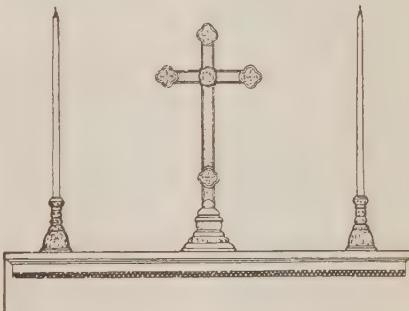
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VI. *The Greatest Organization — the Church*

Not the lodge, not business, not the school, not your club, but Christ's church.

1. *Established by Christ for His own.* "On this rock!" Jesus made no mistake — He intends for His people to belong to and love His church. A Christian is not following Christ unless he is a member of His church.

2. *Observes the ordinances Christ commanded.* "Teaching them to observe all things whatsoever I have commanded you." The true church carries out Christ's commands in this respect.

3. *It will stand forever.* "The gates of hell will not prevail." Men try to tear down the church — they can never do it. When the history of all other organizations has been written, the church will stand. It is the church militant here, the church triumphant on high.

4. *It deserves our best.* In money, time, talent, all, Christ's church deserves our very best. Let us be so faithful to the church and to its Head that when we come down to the end of the way, we can hear Him say, "Well done, thou good and faithful servant."

* * *

A CHARACTER STUDY OF PETER.

(*Third Week in October*)

Peter seems more human to us than any other Bible character. One day he is on the mountain tops; the next he is in the valley. One day he is faithful; the next he is falling. Peter is just like all of us; we travel the same road that he traveled. But God will bring us safely home at last, as He did Peter.

I. *The Conversion of Peter*

See John 1:41-42. Tell the story of Andrew bringing Peter to Jesus, and what Jesus said. Impress the great lesson that, like Andrew, we who are weak may win souls to Jesus. He did not know that Peter would some day be a great preacher. When we win a soul to Christ, we know not what his life may mean to God someday.

II. *Peter's Call to Service*

Matthew 4:18-20. When Jesus said: "Follow me," Peter quickly responded. Many men hesitate as Moses did. Some give the excuse of business, of home, of aptness to fail. Jesus meets every excuse with "Lo, I will be with you." Peter left all and followed Jesus. Christianity is leaving something and following Someone. We are not following Him if we have merely given something up. Christianity is not merely a negative force; it is a positive quality. Witness Bartimaeus "following Jesus in the way."

III. *Peter's Daily Contact With Jesus*

For three and one-half years Peter had the

glorious privilege of walking by the side of Jesus. There are four fine pictures to be drawn here: Peter walking on the water; Peter's confession: "Thou art the Christ;" Peter with Him on the Mount of Transfiguration; Peter with Him in Gethsemane.

IV. *Peter's Denial*

He vowed that he would die before he would allow harm to come to Jesus. Poor Peter! Like us, he could promise so easily when the sun was shining. In the shadow of the cross he could not keep that promise. We, too, have made vows and have been unfaithful. Three things made Peter deny Jesus: the fear of man, too little love for Jesus, and getting in with improper company. But he truly repented of his sin when Jesus looked on him as He passed out to Calvary.

V. *Peter With Jesus After the Resurrection*

Imagine his loneliness and sorrow. After all he did love Jesus. He was the first disciple to enter the tomb — a special message: "And Peter," was sent to him. Also give scene by sea — "Lovest thou me."

VI. *The Afterwards of Peter's Life*

1. *Pentecost.* Preached to thousands. He made good his "comeback."

2. *Missionary zeal.* Travels — trip to Cornelius.

3. *His death.* Tradition tells that he was crucified with his head downward. Jesus predicted his death. But when Peter got to Heaven, it was sweet to see Jesus and both forgot about Peter's denial. He was quick-tempered and impulsive, but Jesus loved Him, even as He loves us. With God's help Peter overcame the obstacles in his life and became a great man for Christ. So may we.

Jesus sent Peter forth and took a cross and laid it on him. "If any man would come after me, let him deny, etc." He never laid it down until, like Jesus, he died on it. We, too, get tired, but there will be no rest for us until we see Him in glory. Quote the song: "Old Rugged Cross."

* * *

A CHARACTER STUDY OF JOHN THE BAPTIST

(*Fourth week in October*)

We like to think of great men. When we think of the great men of the world, we need put no question mark behind the name of John the Baptist. We know that he was great, for Jesus said so. See Matt. 11:11.

I. *His Birth*

1. *Announced by an angel of God.* Luke 1:13. Tell this marvelous story of Zacharias' contact with the angel, his subsequent unbelief and inability to speak, and the final loosening of his tongue and his song of praise.

2. *His birth was miraculous.* Luke 1:25. God's power is greater than nature. He made nature and can set it aside at His pleasure.

3. *He was born for a purpose.* Luke 1:17. Compare with Esther — "Come to the kingdom for such an hour." God has a plan for every life — He has one for your life.

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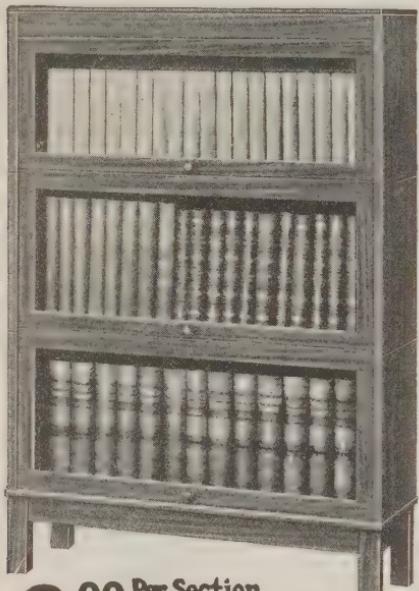
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II. His Preparation

1. *Trained by his parents.* He was God's gift to them; they trained him for God and dedicated him to His service. We need to train our children today for God's holy service.

2. *Communion with God.* His days spent in the fields alone with God. Jesus' forty days. We need to get away from life's bustle and have communion with Him.

3. *Taught by the Holy Spirit.* He is the Great Teacher. "When He is come, He will teach, etc."

4. *Simple, strengthening, outdoor life.* Mark 1:6. No man who lives on the fat of the land ever becomes great. John lived a rugged life and came out a rugged man for God.

III. His Ministry

1. *First to advocate great fundamental doctrines of the gospel.*

Repentance—"Repent, for Kingdom Heaven is at hand."

Faith—"Prepare way for Coming of the Lord."

Baptism—First to baptize.

Divinity of Christ—"Behold the Lamb of God."

Atonement—"Who taketh the sin of the world."

2. *He was a bold, fearless preacher.* In Luke 3:7 we see what he said to the big men of his day. Also note his denunciation of Herod.

3. *He was an effective preacher.* The cities emptied themselves and came to hear him preach. Many were saved. Let a man be measured, not by his eloquence, but by the results of his ministry. How many have found Christ under your preaching? That is the real test.

4. *He pointed to the Coming Messiah.* John 1:26-27. This is the task of every preacher. Souls are still crying out: "We would see Jesus."

5. *His ministry was one of humility and self-sacrifice.* "I am not worthy, etc. I must decrease, He must increase." Jesus in like manner "took upon Himself the form of a servant."

IV. His Death

1. *Imprisoned by Herod.* Matthew 14:3.

2. *Beheaded at request of enraged Herodias.* Mark 6:25.

V. His Reward

1. *He gained Christ's approval.* See Matthew 11:11. This is the greatest reward one can earn. Oh, that we might live so as to earn His "well done."

2. *He gained eternal life.* His head rolled off the block, but his soul went home to God. He had a hard time here, but God sent for him and took him to Himself, and gave him a crown of life.

In the Great War an American army entered a little French village, driving out the enemy. The people danced and sang around the Americans in great joy. The soldiers asked why they were so happy. "Oh sir," said they, "if you only knew what we had been saved from, you would understand."

Let us rejoice, too, that we have been saved from the penalty of sin and eternal death. Let us take our place in God's service as John the Baptist did and someday his reward will be ours.

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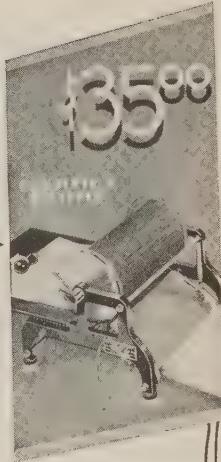
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Mid-Week Topics

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THE FATHERHOOD OF GOD. 1 John 3:1-5.

The Church of today has not fully entered into the meaning of the Fatherhood of God. To most of us He is the Creator, Omnipotent, originator of the ponderous, yet impalpable laws of nature that govern atoms invisible and planets prodigious. He is the One who fills all space; whose arm is mighty, whose goings are past comprehension. The silent, invisible, impenetrable God! He is that and to the great bulk of church-going folks not more than that. But all such see only in part. The great heart warming, life-transforming fact — the Father Heart behind the God we see — only a few have sensed that. Therefore our religious lives — and that means all of life — lacks zest. Our religion is flat, like meat unsalted, or a sauce unsavored.

I. God is Love

One thing it is to sweep the heavens with telescope and thrill in awe, as we contemplate the unthinkable reaches of unending spaces. It is another thing when we:

"With filial confidence inspired
Can lift to heaven an unpresumptuous eye
And smiling say, 'My Father made them all.' "

God is more than a Force, Energy, Will, Wisdom. God is warm, passionate, tender. Search the face of Jesus Christ, the Christ of the tear-stained cheeks; search the face that was gentle and strong; the one who beheld with distress the sorrow of His Bethany friends and you have a more complete picture of God. Yes He is more than energy and will and wisdom. God is love! There was a glow in the Apostles' lives that is not in ours. For they were closer to Jesus and His teachings of the Fatherhood of God than we. Martyrdom and persecution, prison and stripes did not dim the glamour of the early church. Note how familiar, how endearing the use of the word "Father" always was; Jesus disclosing the face of God; the heart of God; the passion of God.

II. The Perfect Revelation

So Jesus was the perfect revelation of God. After the resurrection addressing Mary Magdalene, He used the significant words, "Go to my brethren and say unto them, I ascend unto my Father and your Father; and to my God and your God." If we ever absorb the import of what Jesus meant, we will go to God as naturally as the child to its parent. We shall go expectant and confident and he who goes in that spirit will not be disappointed. This is faith!

"Behold what manner of love the Father hath bestowed upon us that we should be called the children of God." That is, we are God's — "not of blood, nor of the will of the flesh, nor of the will of man, but of God." We are part of Himself. As your fondest expectations, your greatest ambitions are wrapped up in your children, so the Father's, God's greatest hopes and ambitions and joy are in His children. We need to become acquainted with our Divine Parent.

When a child climbs up into his father's lap, and

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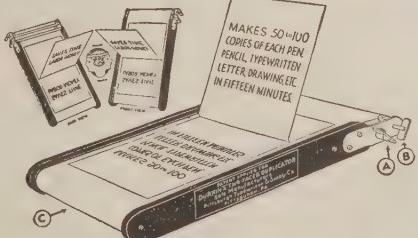
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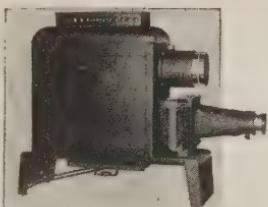
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throwing a little arm about his neck, exclaims, "Oh, Daddy, I love you so!" kissing him passionately, then we know that there is no question in the child's mind as to who his father parent is.

Well, some of us will never know God fully, until we climb up into His lap as it were, until we feel the warm arms of the Father about us; then we begin to understand His Fatherhood. Oh, let us go to Him, ye who are troubled. Ye at whose heart-strings some grey fear tugs; ye who are prematurely old; ye whose hearts are sorrowing, whose skies are overcast; if ye would but go to Him as children go to their parents, there would come a new joy and zest in your life, a happiness you have never known. For God is your Father.

* * *

THE GLORY OF GRATITUDE. Luke 17:1-18.

The healing of the ten lepers was one of the many incidents occurring during the time of the long, slow journey from the north of Palestine through Galilee and Samaria to Jerusalem and Calvary. Apparently nine of the unfortunate to whom Jesus ministered were Jews; the tenth is spoken of as a stranger; he was one of the despised people, a Samaritan. Ordinarily he would have had no place with any sons of Abraham, but leprosy leveled all racial pride and destroyed the lines of difference. "Tame! tame!" ("Unclean! unclean!") was one of the first cries of international brotherhood — it was a wail of helplessness and despair.

I. All Had Faith

Every one of the ten who cried, "Jesus, Master, have mercy on us," and to whom that miraculous ministry came, had faith. Faith that made instant response when the Master's voice commanded, "Go, show thyself unto the priests." Faith that asked no questions; faith that leaped to action. Every man of the ten, Jew and Gentile alike, had faith, faith unto life and healing, but only one, the stranger, the doubly outcast, the despised Samaritan had gratitude enough to find a voice.

It is possible that these nine Hebrews who took their healing on the run and with no backward look, said one to the other as they sped along, "We certainly will treat him to a glorious feast a little later; wait until we get straightened out at home. Now we must hurry back before the fish market closes. But we are His friends forever; let no rude fellow speak evil of Him in our presence." And they swing their new arms with a will and gesticulate with their fresh hands.

II. Opportunity Lost

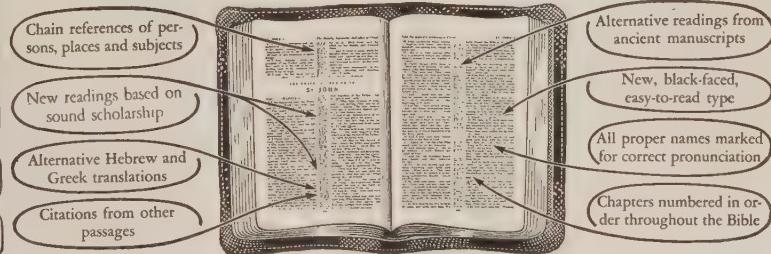
But the trouble was that they never had another chance to say "Thank you!" Jesus never passed their way again. They forever lost the only opportunity they ever had to clasp that hand, to kneel before that compassionate figure, to feel the generous warmth of that immortal smile. We might find excuses a-plenty of a kind, for these nine who did not return, only there is no real excuse for them — there is never an excuse for ingratitude. It might be urged that they could have found no words with which to speak their hearts, had they been minded to return. Ah! but they could have tried! All that the one did do, the other nine might have done.

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III. The Glory of Gratitude.

The glory of gratitude is threefold; glory for the giver, glory for the receiver, and glory for the observer. The grateful leper made the soul of Jesus, wayworn and weary Jesus, glad as he flung himself upon the Master's blistered feet, and his own soul was nigh unto bursting with his praise, while those who saw his act had mists upon their eyes that were like fleecy summer clouds the rising sun has kissed to gold. To the Samaritan came a greater thing than healing when he turned back to Jesus—the words the nine never heard—he heard, "Arise, go thy way, thy faith hath made thee whole." It is the peculiar glory of gratitude that it increases the very blessings which call it forth. It is a spirit, a living spirit a spirit that becomes vocal and that multiplies like the rising notes of a deep-toned bell. Faith brought healing to the ten lepers but gratitude brought one of them to Jesus. Faith healed the body and gratitude cleansed the soul. Gratitude is in essence, love. "And now abideth faith, hope, love, these three; but the greatest of these is love."

* * *

LOVERS OF THE LORD. 1 John 4:1-19.

It is surely significant that this great note of love for our Lord was struck by the Apostle who lived the longest and wrote the latest of all the Apostles. He reveals to us the tone and character of Apostolic Christianity. These men of the latter part of the first Christian century had to fight grievous battles for their faith, and to know that they found in the vision of Jesus as the loving Saviour, the motive and power of their lives and that this vision bound them together in the fellowship of the Father. This is surely a most helpful and inspiring knowledge for men and women of all Christian ages. It is a message and a vision very much needed in these later years.

I. "Love One Another"

I like that beautiful incident told by St. Jerome of the aged Apostle John. The Apostle was bishop of Ephesus, one of the great cities of Asia Minor of that time, and was wheeled around in a chair, being too feeble to walk. As he came across members of the church he would say to them in a fatherly way, "Little children, love one another. Little children, love one another!"

John had not attained this tenderness of disposition without some fight with his own nature, for he was one of the "Sons of Thunder," who wished to call fire from heaven on these of the Samaritan village who had refused hospitality to Jesus, a somewhat universal method of enjoying hospitality! And yet this vehement Apostle had become the advocate and exponent of a gospel of Love. The secret must be found in the fact that he had loved his Lord for some years, and that love had subdued and sweetened and enabled his passionate nature.

II. Love, the Basal Element

Here, in our lesson, we have the very basal element of the Christian religion. "He first loved us." That is what matters most of all. "Herein is love, not that we loved God, but that He loved us and sent His son." "God so loved the world



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that he sent His only begotten Son." The Christian Gospel starts with the fact of the love of God for a needy set of men and women. If a man or woman does not believe that love is at the heart of the universe, and manifested itself most of all in a great historic act and gift—the coming of the Lord Jesus Christ to be the Helper of men and women through His love and sacrifice—that man or woman can have no part or lot in the Christian experience. Our hope lies in the good disposition of the Father as shown so graciously in Jesus Christ, His coming and His Cross.

III. Love, the Power of Life

From all this it comes about that if you will call the "Roll Call" of the heroes of humanity since the beginning of the Christian era you will find the greater part ascribing their greatness to Jesus, and their works to the inspiration of His love and redemptive power. Turn where you will in the record of philanthropy, social amelioration or missionary endeavor you will find that the love of Christ has led men to pity, sympathize and succor their brothers. Our great man said in his old age: "Religion is nothing unless it is the music that runs through all life from the least thing we can do to the greatest. After all, there can be nothing else. We know we have a desire to live well, to love goodness and to aspire after it; that is toward God; to live in love toward all and to do rightly toward all, that is the whole duty of man."

* * *

PETER'S VISION. Acts 10:1-13.

The traditional house of Simon the tanner, in modern Joppa, is a typical Eastern dwelling with heavy barred gateways, and a forbidding windowless exterior. The waves of the Mediterranean beat against the low outer wall while in the courtyard is a spring of pure water which tradition tells us was used by Simon in his occupation.

I. The Vision

To the flat roof of this house or one like it, Peter repaired one day at about the noon hour to pray, and as he prayed he lost consciousness of the things about him and a vision strange indeed to Jewish eyes appeared to him. Something like a great sheet seemed to descend from the very heavens and in the sheet were representatives of the whole animal creation, and to his ear, attentive even in a dream, to God's voice came the message, "Rise Peter, kill and eat." But Peter not understanding as yet the symbolic meaning of the vision began to remonstrate and to say, "Not so, Lord; for I have never eaten anything that is common or unclean." Then came the words which have marked a new era in the revelation of the great truth which our Lord's death had made possible; the truth of the brotherhood of man, which supplemented the great doctrine already revealed of the fatherhood of God, the catholicity of the Gospel, the abundant cleansing power of the blood of Christ—all this is involved in the vision of the sheet let down from heaven.

This passage then gives us a great subject: The revelation to man of the great truth of human brotherhood; God's time of revelation; God's

Notable Themes By Noted Writers

The Preacher who seeks to respond to the spiritual hunger that marks our times will find both inspiration and practical help in these leading articles in *The Biblical Review* for the current quarter:

The Meaning of Pentecost. By Dr. Charles R. Erdman, of Princeton Seminary.

The Spiritual Value of the Epistle to the Hebrews. By Principal John McNicol, of the Toronto Bible College.

The Pivot of Christianity. By Edmund K. Simpson, M.A., of England.

Spiritual Freedom as Paul's Thesis. By Dr. E. M. Martinson, Baptist pastor and writer.

In addition to the above, P. Whitwell Wilson, distinguished journalist, discusses *The Russian Apostasy*; and Professor Charles D. Matthews describes, from personal observation and study, the situation in Palestine.

A number of the most noted New Religious Books, including Dr. Machen's exhaustive work on *The Virgin Birth of Christ*, are given extensive reviews. There are also numerous reviews of articles in recent Periodical Literature.

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method of revelation; God's purpose in revelation.
II. *God's Time*

God's time for revealing the truth had come. Even the disciples had not begun to grasp the truth that God was the Father and they the brothers of all men. But now the time had fully come to make known the great doctrine that Christ died for all mankind and that all were equally precious in God's sight. The time was auspicious as God's time always is. "When the toll of bricks was doubled, Moses came." When a Paul or a Peter, a Luther or a Lincoln is needed, he is always ready. God's revelations are never hastened and never retarded. There is no more convincing proof of the divine rulership of the universe than the timeliness of God's progressive revelation. Never fast, never slow but always at the right moment, strikes the clock of Providence! III. "*Peter Went Down*"

Then Peter went down to the men who were sent to him from Cornelius. God always seems to test his servants by giving them something to do. He tested Paul by telling him to go to Damascus. He tested the blind man by telling him to go wash in the pool of Siloam. He tested the impotent beggar by telling him to go with these strangers who were calling for him and Peter stood the test. Cornelius was a representative of the whole world waiting to receive the new revelation. He was a just, devout, and prayerful man though captain of a Roman cohort. How suggestive is this to many a Christian! We have messages given us that we feel ought to be carried to someone else. As soon as Cornelius received this message from on high, he called two of his household servants, and a devout soldier and declared all the things he had seen in the vision before he sent them to Joppa. God our Father, every man our brother, none common or unclean, whom God has made, a fellowship as wide as the world, a brotherhood that includes every son of man. Such is the message God gives us today. Let us pass His revelation on to others as did Peter.

An Organist's Call

(Continued from page 18)

The parallelism of phrases, which is the characteristic of Hebrew poetry makes them especially suited to responsive or antiphonal singing, dividing the singers into two groups which answer to each other, thus:

A. The earth is the Lord's and all that therein is;

B. The round world and they that dwell therein.

A. For He hath founded it upon the seas,

B. And established it upon the floods, etc.

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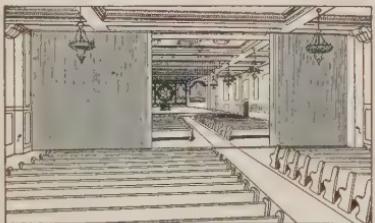
The third union of literature and music
in this connection is in the hymn. The
earliest hymns were not metrical and many
fine examples are still in use, such as the
"Te Deum," the "Gloria in Excelsis," the
"Magnificat," and so on. The majority of
hymns in popular use, however, are metrical,
and it is interesting to note that the rhyth-
mic structure of our metrical hymns, as of
all metrical poetry in fact, has been bor-
rowed from the dance. This need not be so
shocking as may at first appear, if we re-
member that many sublime things have
had humble beginnings, as, for instance,
English literature in Caedman's stable.

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or for lung exercise; they are the people's
own special part in the service of prayer
and praise. I pause here to say paren-
thetically that the jiggly, jazzy tunes of the
so-called Gospel songs have no place in a
service; they detract from reverence. They
are an abomination to the Lord, and to an
intelligent congregation. In any case let us
guard against the use of such music for the
children of our church schools. The cultiva-
tion of good taste in music is just as essential
as the cultivation of good morals and must
be commenced with the young. We cannot
teach them cheap music as children and
expect them to want to sing anything else
as adults. Natural law is too strong.

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which is so fatal to the sense, or thought
content of the hymn. Left to its own devices
the average congregation will drag a hymn
so as completely to destroy its significance.
There should be, I take it, as much mean-
ing, as much sense, in the hymn-singing as
in the prayers and the sermon. Singing

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hymns at the correct tempo is the best means of preserving the sense.

The sense being preserved, the expression takes care of itself. Efforts toward fine points of dramatic expression in congregational singing are absurd and altogether misdirected. Except in unusual hymns, such as Dykes' "Lead Kindly Light" (which, by the way, is utterly unfitted for congregational use) and others of like character, I do not pay any attention to the dynamic signs sometimes found at the beginning of every line or so, one line soft, the next loud, the next something else. It disturbs the people and they will not join in so heartily.

Too careful attention to phrasing need not be given in congregational singing. Lifting the hands from the key-board between the lines, whether there is a comma there or not, is a help in keeping together, and does not interfere with the sense. Metrical hymns are not to be sung in an elocutionary manner.

One or two examples of bad form, which is glad to note are rapidly disappearing, are:

1. The practice of giving the sopranos a starting note. It is unnecessary and disconcerting, rather than helpful.

2. Cutting stanzas is disrespectful to the author of the hymn, and ought not to be indulged in except for the most urgent reasons.

3. Organ interludes between stanzas are not in good taste.

To return to our consideration of the ways in which literature and music are combined for church use, we have the larger art-forms such as the anthem, cantata, and oratorio. The function of the choir is not to replace the congregation, but to serve as the mouth-piece of the people. The office of the chorister, like that of the organist, is a high and a noble one. I commend the devotion of the volunteer choirs throughout the land, who, realizing their special duty as well as precious privilege, use their talents freely. And I would venture to state that the spiritual life of any parish is bound to thrive where those who take active part in the services are themselves members of the parish, having its welfare close at heart. But at the same time I see no objection to engaging professional singers, where local circumstances warrant it, although this is a phase of the subject which we need not go into at this time.

Howbeit, as long as the singers keep in mind the noble character of their calling, all is well; but when opera tunes are adapted, as is too often done, it constitutes a pro-

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fanation of the service. Even if, as some Biblical scholars suppose, the titles of some of the Psalms refer to familiar secular tunes to which they were to be sung, that does not constitute sufficient vindication of continuing such a flagrant offence against good taste. There are other things which were done in Biblical times which we have no intention of imitating today. Let this be one more such. A tune which is associated in the minds of the people with a worldly subject matter, is not purged of this association simply by being sung to religious words. The suitable and worthy contributions of musical composers is unlimited, and it is utter folly to seek to excuse the offense by saying that we do "not want the devil to have all the good music."

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So one might say that worship is a sort of fine art, in which all the arts contribute their special parts in making up the perfect, ideal whole. Surely nothing less than that which is as beautiful and as perfect as human ingenuity can desire, is worthy of being offered.

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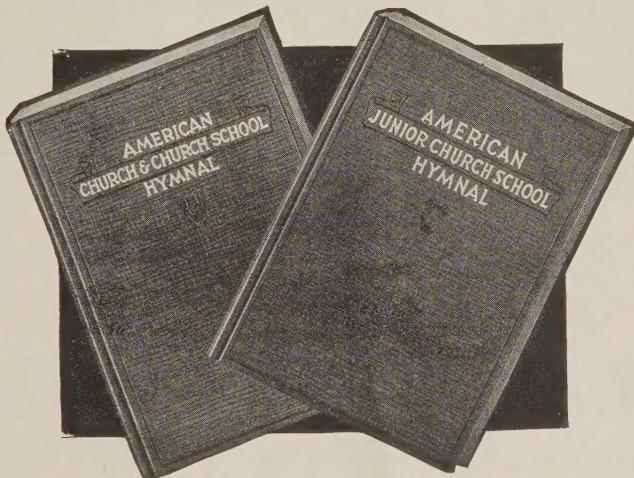
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